

THE  
CHRISTIANS  
JEWELL.

OR,  
THE TREASVRE OF  
a good *Conscience*,

*Revised, and enlarged,*  
By WILLIAM WORSHIP,  
Doctor of Divinitie.

I. TIM. I. 20.  
*Having Faith and a Good Conscience.*

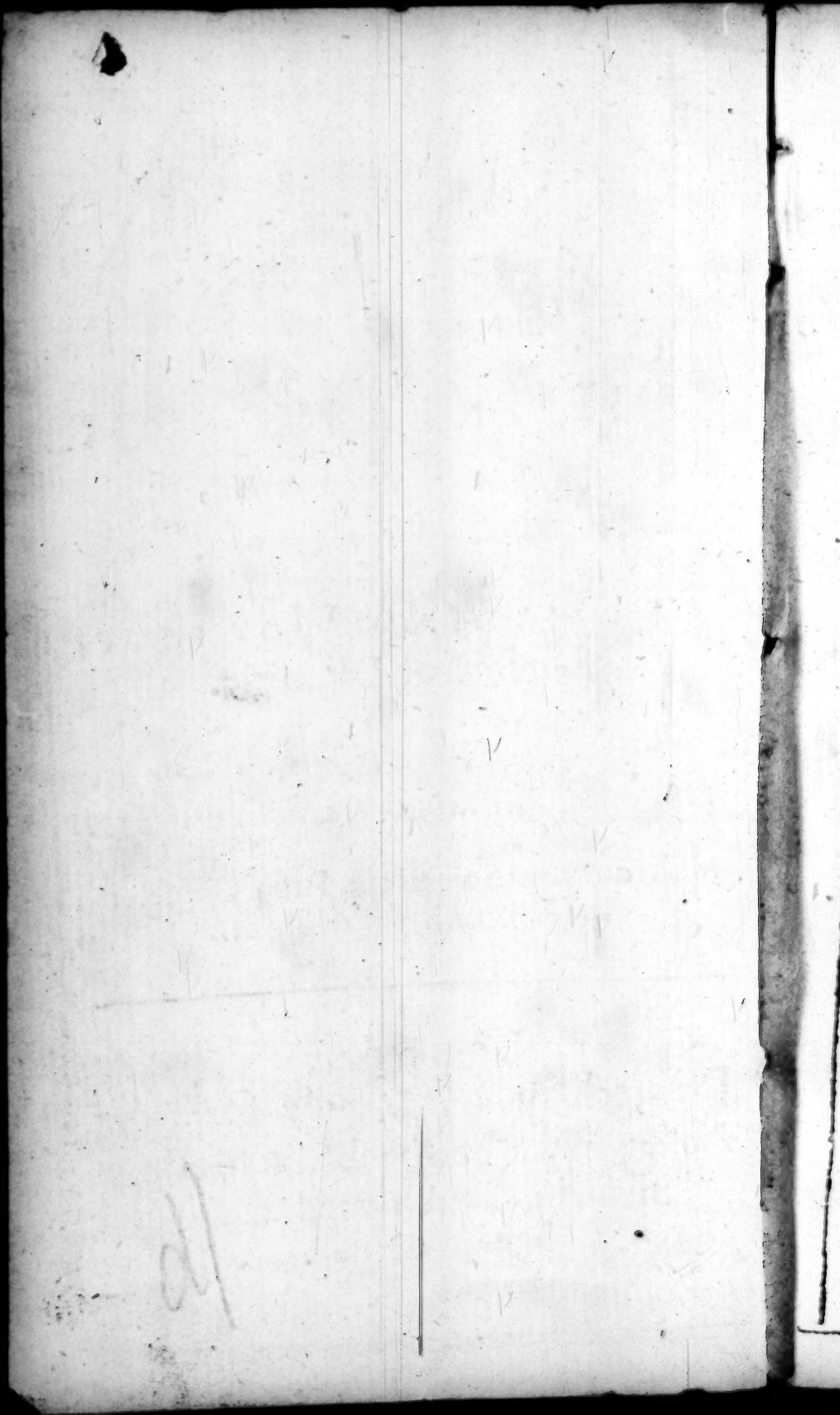
Multi quærunt Scientiam, Pauci Conscien-  
tiam, Bern. in For. Hon. vit.

---

LONDON,  
Printed by W. Stansby for John  
Parker, and are to be sold at his shop  
in Pauls Church-yard, at the  
signe of the Ball.

1618.







TO THE RIGHT  
HONORABLE,  
*Sir FRANCIS BACON,*  
Knight, *Lord Keeper of*  
*the great Seale,* my very  
singular good Lord; All  
*increase of true Ho-*  
*nor, with the glo-*  
*rious comforts of*  
Grace.

**T**HE Gospel,  
Right Ho-  
nourable, is  
like the  
Booke of  
Canticles; which begins  
with a Kisse, and ends in  
spices. The very sound  
A 2 of

## The Epistle

Ro. 10. 15.

1. De Repub.

De Ciuit.  
Dei, lib. 5.  
cap. 25.

of it imports Glad Tidings of Peace; without which, this Inch of time allotted, is but *βίωσις*, a Dead kinde of Life, as Plato speakes of a Guiltie Conscience. For were a man The Darling of the World, with Titus Vespasian; were hee so replenished with all earthly good things, as that no mortall Creature durst wish the like, as Saint Augustine speakes of Constantine the Great: yet if in this matchlesse prosperitie, hee want the fauour of God, and Tranquillitie of

*Dedicatorie,*

of minde; he is no better than *Xerxes Plane-Tree*, which tooke no delight in it selfe, though it was richly hung with *Bracelets, Tablets, Spangles, Chaines of Gold.*

*Ælian. li. 5.*

This *Peace* of *God*, so much magnified in *Scripture*, is better knowne by *feeling* than *Discourse*; and being the fayrest *IEWELL* vnder Heauen, is peculiarly giuen to the *Elect*, who cherish the sparke thereof, with workes of *Pietie* to *God*, and *Equitie* to their Neighbour.

*Phil. 4. 7.*  
*Gal. 6. 16.*  
*Col. 3. 15.*

A 3 Thus



## *The Epistle*

Thus, in briefe, hath  
your *Lordship* the drift,  
and scope of this pre-  
sent *Indeuour*.

Now that I, a *Grasse-  
hopper* (in respect of ma-  
ny learned) dare thus  
boldly, and hoarcely  
sing in the eyes and  
hearing of *Him*, who is  
*Magnus in Magnis, Pri-  
mus in Primis*, Ἀρχιγενη-  
τος *Herbum*, is, (I con-  
fesse) *Piaculum*: where-  
unto notwithstanding  
the *Noblenesse* of your  
HONOURS disposition  
is wont with *Artaxer-  
xes*, to take in worth *Sy-  
neta* as handfull of water)  
the

*Hieron. Ad  
Pammach.*

*Ælian. li. i.*



*Dedicatorie.*

the *Correspondence* of  
the *Treatise* with that  
High place of *Iustice*  
whereto God hath ad-  
vanced you; together  
with the zeale of de-  
claring my thankeful-  
nesse, and duty for so  
many *Incouragements*  
vouchsafed from your  
*Lordship*, haue, in a man-  
ner, instigated mee.

Goe on (most No-  
ble *Lord*) to bee a *San-  
ctuarie* to *Conscience*; a  
*Place* of *Refuge* to the  
*Innocent*, and *Oppressed*;  
and remember to serue  
that GOD with a faith-  
full heart, who so gra-

*The Epistle, &c.*

ciously hath set you in  
the seate of your Re-  
nowned *Father*; and go  
not only beyond *Him*,  
but *Your Selfe* too. And  
as hitherto your *Lord-  
ship* hath esteemed of  
*Siluer*, as of *Tinne*; and  
contemned the *wedge*  
of *Gold*, which so ma-  
ny great Idolaters doe  
crouch to: so still, in  
this *Exuberance* of all  
things, continue con-  
stant: *Et nudum Chri-  
stum, nudus sequere. Du-  
rum, Grande, Difficile;  
sed Magna sunt premia.*

Hieron.

Your Ls. most bounden,  
and dutifull Chaplaine,  
*William Worshop.*



## *The Contents of this Booke.*

### CHAP. I.

**W***hat Conscience is  
not.*

### CHAP. II.

*What Conscience is : from  
the Notation.*

### CHAP. III.

*What Conscience is : from  
the Definition.*

### CHAP. IV.

*Of the Offices of Consci-  
ence; and first, that it is  
an Arbitrator.*

### CHAP. V.

*That Conscience is a Con-  
vincer.*

## The Contents.

### CHAP. VI.

*That Conscience is an E-  
spiall.*

### CHAP. VII.

*That Conscience is an Ap-  
peacher.*

### CHAP. VIII.

*That Conscience is a Mo-  
nitor.*

### CHAP. IX.

*That Conscience is a Scholē-  
Master.*

### CHAP. X.

*That Conscience is a Do-  
mesticall Chaplaine.*

### CHAP. XI.

*That Conscience is Prog-  
noscicator.*

### CHAP. XII.

*That Conscience is a Regi-  
ster.*

### CHAP. XIII.

*That Conscience is a Iudge.*

### CHAP.



## The Contents.

### CHAP. XIV.

*Of the Properties of Conscience, and first, of Testification.*

### CHAP. XV.

*Of the second Propertie of Conscience, which is Ligation.*

### CHAP. XVI.

*Of the third and fourth Properties of Conscience, which are, Excusation, and Accusation.*

### CHAP. XVII.

*Of the kinds of Conscience, which are Good and Evil: and first of the Good one.*

### CHAP. XVIII.

*That the knowledge of Gods Word is necessary to the Goodnesse of Conscience.*

CHAP.



# The Contents.

## CHAP. XIX.

*That Faith is necessary to the Goodnesse of Conscience.*

## CHAP. XX.

*That Repentance is necessary to the Goodnesse of Conscience.*

## CHAP. XXI.

*That Peace is necessary to the Goodnesse of Conscience.*

## CHAP. XXII.

*Of the Blessednesse of that Man, whose Conscience is quieted through the Pardon of his sinnes.*

## CHAP. XXIII.

*Of the unspeakeable Comfort of a Good Conscience.*

## CHAP. XXIV.

*That the Comfort of Conscience is Inward, and Independent of the Creatures.*

CHAP.

## The Contents.

### CHAP. XXV.

*That the Comfort of Conscience is Noble and Sincere.*

### CHAP. XXVI.

*That the Comfort of Conscience is Immutable & Durable.*

### CHAP. XXVII.

*That Peace of Conscience is the best Musicke.*

### CHAP. XXVIII.

*That Peace of Conscience is the best Physicke.*

### CHAP. XXIX.

*That Peace of Conscience is an Inestimable Iewell.*

### CHAP. XXX.

*That a good Conscience comforteth in Infamie.*

### CHAP. XXXI.

*That a good Conscience comforteth in Pouertie.*

### CHAP.

## The Contents.

### CHAP. XXXII.

*That a Good Conscience  
comforteth in Imprisonment.*

### CHAP. XXXIII.

*That a good Conscience  
comforteth in Sicknesse.*

### CHAP. XXXIV.

*That a good Conscience  
comforteth at the time  
of Death.*

### CHAP. XXXV.

*That a good Conscience  
comforteth at the Day of  
Indgement.*

### CHAP. XXXVI.

*A Complaint, that Good  
Conscience is so little set  
by.*

### CHAP. XXXVII.

*That Gods dearest Children  
are oft troubled in Con-  
science.*

CHAP

## The Contents.

### CHAP. XXXVIII.

*Of sundry Comforts against  
excessive Sorrow for Sin:  
and first, Of the conside-  
ration of the Infinitenesse  
of Gods Mercie.*

### CHAP. XXXIX.

*Of the second Comfort in  
trouble of Conscience,  
which is, The Meditation  
of the Bloud of Christ.*

### CHAP. XL.

*Of the third Comfort in  
trouble of Conscience,  
which is, the Indefinite-  
nesse of Gods Promises.*

### CHAP. XLI.

*Of the fourth Comfort in  
trouble of Conscience,  
which is, The Example  
of Hainous Offenders,  
that have been pardoned  
upon their Repentance.*

### CHAP.



## The Contents.

### CHAP. XLII.

*Of the fift Comfort in trouble of Conscience, which is, The Consideration of Gods Fatherly Chastisements accompanying it.*

### CHAP. XLIII.

*Of the sixth Comfort in Trouble of Conscience, which is Mourning for sinne.*

### CHAP. XLIV.

*Of the senenth Comfort in Trouble of Conscience, which is Prayer.*

### CHAP. XLV.

*Of the eighth Comfort in Trouble of Conscience, which is Reading of Scripture.*

### CHAP. XLVI.

*Of the ninth Comfort in Trouble of Conscience, which*



## The Contents.

*which is Singing of  
Psalmes.*

### CHAP. XLVII.

*Of the tenth Comfort in  
Trouble of Conscience,  
which is the Testimonie  
of the Minister.*

### CHAP. XLVIII.

*Of the eleventh Comfort  
in Trouble of Conscience,  
which is Conference with  
the Godly.*

### CHAP. XLIX.

*Of the twelfth Comfort in  
Trouble of Conscience,  
which is Paineſulneſſe in  
our Calling.*

### CHAP. L.

*Of the thirteenth Comfort  
in Trouble of Conscience,  
which is the Consideration  
of the Truth of Gods  
Promises.*

### CHAP.

## The Contents.

### CHAP. LI.

*Of the foureteenth Comfort in Trouble of Conscience, which is the Consideration of the Iustice of God.*

### CHAP. LII.

*Of the fifteenth Comfort in Trouble of Conscience, which is the Consideration of the Sacraments.*

### CHAP. LIII.

*That all the fore-named Comforts are vneffectuall, without the Presence of the Holy Ghost.*

### CHAP. LIV.

*An Exhortation to the children of God, that they strine against their dampishnesse, and that they bee cheerefull in the Lord.*

CHAP.

## The Contents.

### CHAP. LV.

*A short Prayer for Comfort in Trouble of Conscience.*

### CHAP. LVI.

*Of Evil Conscience ; and first, of the Large one.*

### CHAP. LVII.

*Of the second kind of Evil Conscience, which is Nice or Spiced.*

### CHAP. LVIII.

*Of the third kind of Evil Conscience, which is the Perverse one.*

### CHAP. LIX.

*Of the fourth kind of Evil Conscience, which is the Cauterized.*

### CHAP. LX.

*Of the Degrees and Steps that lead to this Searedness of Conscience.*

### CHAP.

## The Contents.

---

### CHAP. LXI.

*Of the fearefull estate of  
those that haue Seared-  
nesse of Conscience.*

### CHAP. LXII.

*Of the fifth kind of Euill  
Conscience, which is the  
Desperate one.*

### CHAP. LXIII.

*That it is exceeding dange-  
rous for a Man in horror  
of Conscience, to kill him-  
selfe.*

### CHAP. LXIIII.

*Certaine forcible Reasons  
against Despaire.*

---





THE  
CHRISTIANS  
IEWELL.

CHAP. I.

*What Conscience is not.*



It was the  
opinion of  
ORIGEN,  
that Con-  
science was  
a certaine Spirit, distinct  
in

*In Epist. ad  
Rom. cap.  
2. 15.*



Ro. 8. 16.

in nature from the substance of the Soule, and ioyned to it as an inseparable Companion. And to fortifie this conceit, he vsurped the place of Saint PAUL to the Romans; *The same Spirit witnesseth with our Spirit, that we are the Children of God.* But as this assertion is strange, and repugnant to reason, which abhorres dualitie of Soules cohabiting in one body; so the Text alleaged, is apparantly wrested from the native sense, as appeares by S. Augustine, and

*In Exposit.  
quar. Prop.  
Ex Ep. ad  
Rom.*

and *Chrysostome*, who fitly expound it of the *Spirit of God*, confirming mans heart regenerate by *Grace*. To which Interpretation though some other *Expositors* doe not vnanimously lend their voyces, to make vp the *Diapason*; yet fauour they no whit, the violent & vngrounded *Glosse* of *Origen*.

If here wee descend to the *Schoolemen*, they accord not. Some hold it to be an *Habit*, others an *Act*: but it will bee found, after iust discussion,

*In Epist ad Rom.*

*Scotus.*  
*Aquinas.*  
*Sum. I. 2.*  
*79. Art. 13.*

sion, that *Habits* and *Acts* are transient and perishing, where *Conscience* cannot bee lost, though the edge of her operation be sometimes dulled.

Plutarch.  
Mor.

As for those *Minuti Philosophi*, the *Grylls* & *Trough-Philosophers* of the World, who degrading *Conscience* from her seat of *Honour*, haue thrust her downe amongst the *Humours*, & there left her in the *Lees*, as if her *affects* were but the *passions* of *Melancholy*; albeit the *Paradoxe* be so base, and  
sen-

sensuall, that it deserues  
no answere; yet for vindi-  
cation of *Truth*, and out  
of a certaine Homage to  
*Vertue*, I must giue them  
this counter-checke, that  
the blacke and stubborne  
*humour of Melancholy*, is  
charmed and mastered by  
*Physicke*, *Dyet*, *Musicke*,  
*Exercise*, *Societie*; where  
the gash of *Conscience* can  
neuer bee healed, but by  
a spirituall and heauenly  
*Balme*.

## CHAP. II.

*What Conscience is, from  
the Notation.*

**V**When the *Names* of  
things are signifi-  
cant,



In For.  
Honor.  
vit.

Sum-  
ma. I.  
Q. 79.  
S<sup>re</sup>ged.

cant, and expresseive they are pettie *Definitions*, and giue some light to the point in hand. *Conscientia* (saith S. Bernard) soundeth as much as *Cordis Sciētia*, because it knowes it selfe. *Conscientia* (sayth Aquinas) is *Scientia cum alio*, a knowlege with another: which combination hath either reference to the Soule, reflecting vpon it selfe, or else to God, who is priuie to her inmost intents. For though *Angels*, and *Men* doe not know the Heart, but by *Reuelation*, or *Ouerture*; yet the most wise *Creatour*, who  
fit

sitteth in the *Centre* thereof, and continually maketh an vnbloudie *dissection*, must needs bee acquainted with her most secret designes.

1. Sam.  
16.7.

If we take it in the first sense, it euinceth evidently, that in certaine cases of doubt, the best appeale is to a mans owne *Conscience*. For, *What man knowes the things of a Man*, (saith Saint PAUL) *saue the Spirit of a Man, which is in him?* Therefore the answer of Saint *Austen* to *Petilian*, is excellent: *Me Petilianus Manichaeum esse dicit, loquens de aliena Con-*

1. Cor.  
2.11.

Contra  
lit. Pet.  
lib. 3. c.  
10.

*scientia; hoc ego me non esse dico, loquens de mea conscientia. Eligite cui credatis.* Petilian giues out that I am a *Manichee*, and this hee speakes of anothers conscience; I plainly affirme I am none of that *Sect*, and this I speake from mine owne *Conscience*. Now choose yee which of vs *Two* yee will belecue.

If wee take it in the latter sense, as it hath relation to *GOD*, who notes our closest thoughts, it will teach vs to stamp vpon those *Cockatrice* Egges of our poysonous imaginations,

nations, before their hatching. It is an everlasting reproch to *Absalon*, that hee committed euill in the *open* sight of the *Sun*; and shall we steame forth corrupt & noysome cogitations in the face of that God, with whose glorious resplendencie if wee compare the *Sunne*, it will prooue no better then a piece of *Searing-Candle*?

But let vs passe on from the *Name* of *Conscience*, to the very *Life* and *Nature* of it.



## CHAP. III.

*What Conscience is, from the Definition.*

**N**OT to bury my selfe in the heap of others Definitions, I will select one which seemes most kindly to expresse the nature of *Conscience*. It is this: *Conscience is a Part of the Practicall understanding, determining of things done, and thereupon excusing, or accusing.* The substance of this *Definition* is found in those wordes of the *Apostle*; *Their Conscience bearing witness, and their thoughts (or Reasonings)*

Rom.  
2.15.

nings) accusing one another,  
or excusing. By this clause,  
(as by a *Compassse*) do most  
*Expositors* shape their  
course, when they treat of  
*Conscience*; concluding  
that it is a kinde of *Practi-  
call Syllogisme*, whose *Ma-  
ior* is *The Law of God*, and  
the *Minor*, and *Conclusion*,  
the *Application* of it, ap-  
proouing what is good,  
and condemning the con-  
trary. As thus:

*Euery disobedient childe is  
worthy of punishment:*

*But I (sayth CHAM) am a  
disobedient childe:*

*Therefore I am worthy of  
punishment.*

*Melanc.  
Illyric.  
Gryne.  
Szeged.*

If now (like good *Chymicks*) wee labour to extract the very *Spirit* of this *Definition*, wee shall finde that it compriseth the *Essentialnesse* of *Conscience* with the *Soule*, as being a *facultie*, or part thereof. Again; it sheds out the *Subjects* of *Conscience* (that is, *Men*, and *Angels*) from all creatures that want the *Discursive* power: And therefore when wee finde in Saint *Ambrose*, that the *Hound* being at default, makes a kind of *Syllogisme*, (*Aut in hanc partem deflexit, aut in illam, aut certè in hunc anfractum se*)

Hexam.  
li. 6. c. 4.

*se contulit : Sed nec in, &c.)*

*Ergo, &c.* we must know that it is an *Abusive* speech, as is evident by the context, where in full meaning hee ascribes this warie casting about of the *Dogge*, to the meere *Sagacitie*, and vigour of his sense.

Further, from this *Definition*, doe naturally spring the *Offices*, *Properties*, and *Kindes* of *Conscience*, with her whole *furniture*, and *Appendices*, which wee are to handle in due place. So that it is (in effect) the verie *Base*, and *Foundation* of



all the subsequent *Discourse*.

# CHAP. IV.

*Of the Offices of Conscience:  
and first, that it is an Arbitratour.*

**S**VCH is the *Impatience*, and surlinesse of mans nature, that struggling vnder the weight of his afflictions, he breathes out complaints against the *Iustice* of GOD, as if the pressure exceeded the desert. Thus IOB, (the holiest man aliue) being ground to powder with the apprehension of his mis-

miserie, cries out that *God* had *sealed* vp his iniquities in a *Bagge*, and added vnto his wickednesse: as if hee would say (if hee durst) that the Lord kept his sinnes exactly, and made them more then they were.

In another place hee complaines, that *God* had taken him by the necke, and beat him, and runne vpon him like a *Gyant*, as if he would sue the LORD vpon an Action of *Batterie*; for presently after, he mumbles thus, *Oh that a man might plead with God, as a Man doth with his Neigh-*

Iob. 14.  
*Vatablus* in  
*Loc.*

Iob. 16.  
12, 14,  
21.

Iob. 38.  
39, 40.

Iob.  
42.6.

*Neighbour.* But after the Lord vouchsafed to parle with him, and cald in *Conscience* as an *Vmpier*, to take vp the matter betwixt them, then *Iob* that ere-while was so exorbitant (in an ouer-loue of himselfe) bewailes his state, and fals to deprecation.

Thus the *Emperour Mauritius*, what time his *Children*, & his most deare and vertuous *Wife*, were all cruelly slaine one after another, before his eyes, at the charge, and command of the Tyrant *Phocas* (himselfe being immediately

diately to act his part (in the same *Tragedy*) his flesh (no doubt) like a grudging *Israelite*, beganne to murmur against the *Lord*; but after some passionate breathings, and pauses, (his *Conscience* awarding him *Hell*, if God should haue beene extreme to marke what he had done amisse) hee thus quietly and meekely concludeth, *Iustus es, Domine, & Iustum Iudicium tuum*; Righteous art thou (O Lord) and iust is thy iudgement.

*Functi*  
*Carion.*  
*Osand.*  
*Melanc.*  
*Loc.*  
*Com.*



## CHAP. V.

*That Conscience is a Con-  
uincer.*

Act. 5.  
9, 10.

**W**Hen I consider the force of *Conscience* in the *Conuiction* of *Errour*, me thinkes *Shée* is like the *Martyr Stephen*. For neither *Libertines*, nor *Cyrenians*, nor they of *Alexandria*, *Cilicia*, *Asia*, no, nor all the transcendent and sublimated wits of the world, that will vnder-  
take to cut *Cummin-seede*, with *Antonine*, are able to resist the *Wisedome* and the *Spirit*, by which  
she

she speakes. For instance.  
 The *Diagorean*, or *Atheist*,  
 would gladly threape vp-  
 on his soule, that *There is*  
*no GOD. Dixit in CORDE*  
*suo* (saith Saint *Augustine*)  
*quia hoc nemo ausit dicere,*  
*etiamsi ausus fuerit cogitare;*  
 He said it in his *Heart*, be-  
 cause, for shame, he durst  
 not vtter it with his lips.  
*O Idoll!* The Heauens de-  
 clare the *glorie* of *GOD*,  
 and yet he sees them not:  
 the *Birds* sing *Anthemes*  
 of his prayse, and yet hee  
 heares thẽ not; the flow-  
 ers diffuse sweet sents in-  
 to the *Ayre*, and yet hee  
 smells them not: in euery  
*Vine*

*Cic. de*  
*Nat.*  
*Deor.*

*Aug. in*  
*Ps. 14. 1*

*Ps. 19. 1*  
*Ps. 104.*  
*12.*

Act 17.  
27.

*Vine*, there is *Water* turned into *Wine*, and yet he tasteth it not: and though God may be felt with the hand (as Saint *Paul* affirmeth) in euery creature, yet being starke dead, he is void of that last and common sense. And now comes *Conscience*, and wakens vp this *Monster* in *Nature*, and giues him a thumpe on the brest, and beats it into him, maugre his heart-bloud, that *There is a God*, & summons him to appeare at the great *Tribunall*, for attempting to deface the *Characters* of the *Deitie*, so plainely  
and

and deeply written with  
GODS owne hand in the  
heart of euery man.

Another instance of the  
power of *Conscience*, is the  
Refutation and confusi-  
on of those detestable *He-  
retikes* (or rather more thē  
*Heretikes*, as *Irenaeus* calls  
them) who charge the  
most Righteous GOD, to  
be the *Author* of sinne;  
and that either *Indirectly*,  
as *Simon Magus*, the *Cer-  
donists*, *Marcionists*, *Mani-  
chees*, *Priscillianists*, and o-  
thers; or else *Directly*, as  
*Florinus*, and the *Seleuci-  
ans*, with whom wee may  
shackle foot to foot, the  
dam-

*Tertul.*  
*Iren.*  
*Aug.*



*Caluin.*  
*Adver-*  
*sus Li-*  
*bertinos.*  
*Bulling.*  
*Adver-*  
*sus Ana-*  
*baptist.*  
*li. 2. c. 14*

damnable Sect of the *Libertines*, whose *Ring-leaders* were *Coppin*, & *Quintin*, two *Coblers* of *Flanders*. With these hideous *Giants* encounters *Conscience*, and catching them by the throat, breaths fire and brimstone in their faces, and in time of distresse, and horror, compells them to retract this fearefull blasphemie.

*Zanch.*  
*de Im-*  
*mort.*  
*Anim.*

Another instance of the strength of *Conscience*, is in the confuting those slow-bellied *Cretians*, who treading in the steppes of the *Sadduces*, and *Epicures*, and some of the courser sort  
of

of *Peripatetic*es, would haue the soule to be vaporous and mortall. For when once these *Beasts* come to be haled to the slaughter-house, and that they perceiue their end is approching, then steps in *Conscience*, and stiffely pleads the soules *Immortalitie*, so that in the sence of the truth thereof, they are forced to roare, and hang out the tongue.

Another instance of the efficacie of *Conscience*, is in the *Repulse* of the *Roman-Catholikes* both *Heresies*, and *Calumnies*. And first, for their *Heresies*, since the  
nature

nature of this Treatise forbids *Polemical Discourse* (vnlesse obliquely, and by occasion) I will content my selfe with one Article, but yet of such weight and consequence, as that it containes the very sap and life of Religion. It is the point of *Iustification by Faith alone*, that is, *by Christ alone* (for it is not the *Instrument*, but the *Object* which wee stand vpon.) This sound position the *Romanists* vtterly disauow, & in stead thereof, they set to sale their *Linsie-woolsie* webbe, the *warpe* whereof, is  
*Workes,*

*Workes*, and the *woofe*,  
*Faith*; the long threds,  
Mans *Merit*, and the short  
inter-iected threds, the  
Merit of *Christ*. But mark.  
When these iolly *Sophi-*  
*sters* are at their way-gate,  
and that they lye panting  
and gasping on their *Pal-*  
*let*, then nothing but  
*Christ, Christ*, and then not  
a word of *Workes*, and *Me-*  
*rit*: Such difference is  
there betweene *Schoole-*  
*disputes* on a *Cushion*, and  
the wrings of *Conscience*  
on ones *Death-bed*.

And here I cannot let  
passe the vnprosperous  
successe of *Cardinall Bel-*  
*larmino*,



*larmine*, their *Pythagoras*.  
For hauing gone about to  
proue the concurrence of  
*Faith* and *Workes*, in the  
point of *Iustification*, and  
that at large, euen to sa-  
cietie and surfet; at last,  
inforced by the reuerbe-  
rations and recoilements  
of his owne *Conscience*,  
*Penelope-like*, hee vntwists  
his labour, vnlayes all a-  
gaine, and is driven to  
turne Protestant whether  
he will or no.

But that I may bee  
cleare from the imputati-  
on of iniurie, I will set  
downe his words as they  
came from his owne *pen*,  
which

which (no doubt) like *Pilats*, was over-ruled by the secret hand and providence of GOD. They are these; *Propter incertitudinem propriæ iustitiæ, & periculum inanis gloriæ, tutissimum est fiduciam TOTAM in SOLA Dei misericordia, & benignitate reponere*: By reason of the vncertainetie of a mans owne righteousness, and for feare of vaine-glorie, it is the safest way to repose our whole confidence in the *Onely* mercie and goodnesse of GOD.

I confesse, that close vpon this *Luther-like Aphorisme*,

*De iustific. li.  
5. cap. 7.*

*phorisme*, hee fettles himselfe to the vnfoldings of his owne meaning, but with such perplexnesse, and shifting, as that but for his old friend *Quodammodo* (Cousin german to *Non propriè*, *Non absolute*, and other such nice and cheating *Aduerbes*) hee might seeme to haue beene found within the compasse of a *Spanish Inquisition*.

Now, concerning the power of *Conscience* in the Repulse of *Calumnies*, though it be not alwaies apparant in regard of the stupified heart of the *Aduersarie*:

uerfarie : yet in a disposition not wholly gracelesse, it giues some glimpse of an inward conuulsion.

And here, let mee once againe produce Cardinall *Bellarmino*: who attempting the ruine of *Religion*, by the disgrace of her *Professors*, most virulently writeth, That *Caluin* ( a man of singular learning and sanctitie ) was eaten to death with *Wormes* ( like

*Antiochus*, *Herod*, *Maximinus*, *Hunericus* ) and that he dyed blaspheming and calling vpon the *Deuill*: *Ne ipse quidem Daemon potuit malitiosius loqui*

C

(saith

*De Notis Eccles. li. 4. cap. 17. Controvers. Secund. Quæst. Quint. ca. 15.*



(saith good *Whitaker*) Not *Belzebub* himselfe could haue spoken more despihtfully. Now to shew that he wrote this palpa-  
 ble lye against his owne minde, he forthwith addeth, *Testatur Hieronymus Bolsecus*, *Ierome Bolseck* sayes thus, Not I. For hee knew in his *Conscience*, That this *Bolseck* was an impure and perfidious *Apostata*, the most notorious *Stigmatick* of the World, and the very *Succubus* of the *Devill*.

CHAP.

## CHAP. VI.

*That Conscience is an  
Espiall.*

**C**onscience is the Lords  
Spye, dispatched (like  
a *Caleb*, or *Ioshua*) to view  
the strength and weake-  
nesse of euery man. It is  
*Gods Pinnace*, sent out to  
make a Discouerie of the  
Coast, and to returne ad-  
uertisement. It is the kee-  
per of that Poore Priso-  
ner, the *Soule*, whom it  
watches, and followes at  
the heele, while it is in *Du-*  
*rance*, in the corruptible  
bodie. Shee saw *Achan*

Numb.  
13.19.

*Non Ca-  
ro, sed  
Corrup-  
tela car-  
nis, Car-  
cer est.  
Aug. in  
Enar.  
Psal.  
142.7.  
Iosh.  
7.21.*

2. Sam.  
12.12.  
Ezek.  
8.12.

well enough, when hee hid the Wedge of Gold in the earth. Shee lookt *David* in the face, and frowned vpon him, when hee shut the doore, in hope to haue sinned (with *Bathsheba*) vndiscerned. Shee beheld (with *Ezekiel*) what the Ancients of the house of *Israel* did in the darke, when they offered vp Clouds of *Incense* to their *Idols*, and then blest thēselues with this base delusion, *Tush, the Lord sees vs not, Hee hath forsaken the Earth.* And as shee is an *Eagle* in the sharpenesse of her sight;

sight; so can shee ouer-  
 heare the softest whispe-  
 rings, & *Elisba-like*, know  
 what is contriued in the  
*Aramites* priuatest coun-  
 sels.

2. King.  
 6. 8. 9.

Since therefore each  
 man, attended by his  
 owne *Conscience*, is, in  
 this, a kind of *Scipio*, *Ne-  
 uer lesse alone, then when he  
 is alone*; let him neuer  
 thinke to worke wicked-  
 nesse vnseene, vnlesse hee  
 can find meanes to runne  
 away from himselfe. It  
 is not his *Gyges Ring* will  
 serue the turne.

Plato.  
 Cic.  
 Ambros.  
 De Of-  
 fic. lib. 3  
 cap. 5.



## CHAP. VII.

*That Conscience is an Ap-  
peacher.*

**S**Vch is the folly of an vnregenerate man, as he presumes, because *Conscience* is an *Inmate*, that she will stand by, and see, and heare, & say nothing. And because it is now *Vacation*, hee thinkes it will neuer be *Terme-time* with *Conscience*. But (to vse the wordes of S. *Ierome*) *Tranquillitas ista, Tempestas est; This Calme is but the Mother of a Storme;* for ere long he shall espie

*Ad He-  
liodor.*

a *Weather-gawle in the Ayre*. The Watch of his *Clocke* now goes not, and the *Wheeles* stand still, being clam'd, and rusted in their ioynts; but when by Gods hand the heauie *Waights of Sinne* shall be hung vpon the *Lines*, (and that vvithout any counterpoyze of *mercie*) then shall the *Hammer* strike thicke, and indistinctly, I meane, his owne tongue shall blab those foule enormities, which so long hee hath smothered, and concealed in his bosome. He is now at ease, and vowes if

he *Fesse*, he wil neuer *Con*; but alas (silly soule) when *Sci*, and *Con* (to sing with him in his owne *Cliffe*) haue set him vpon the Racke, hee shall perforce spell, and put together, and that without any iocular inuersion. When Satan comes, and with his *Quill* blowes *Fig-dust* into his eyes, tell me then if he stampe not, and crie not out against himselfe.

O that we men would thus reason vvith our selues, when the bait of Pleasure is cast before vs! What? *Shall I doe this great wickednesse, and sinne against*

Gen.  
39.9.

against God? Is there any thing so secret, that shall not bee disclosed? If I commit it in the *Wood*, shall not a *Bird* of the *Ayre* carry the voyce, and that which hath wings, tell the matter? If I doe it in the *Forrest*, am I yet to learne that a *Beast* hath spoken? If in my *Bed-chamber*, shall not the *Stone* out of the *Wall*, and *Beame* out of the *Timber* crye vengeance against me? But if all these faile, woe, and alas, I shall not bee able to keepe mine owne counsell; but either I shall impart it to my

C 5 familiar

Mat. 10  
26.

Eccles.  
10. 20.

Numb.  
22. 28.

Hab. 2.  
11.



*De Con-  
trit. Cor.  
Auth.  
Inc.*

familiar friend, who will  
proue but a riuen dish; or  
else in companie I shall  
blurt it out at vnawares;  
or talke of it in my sleepe:  
or vtter it on my Death-  
bed, to mine owne shame,  
and scandall of the Gospel.

*Malum hoc, & malum hoc;  
sed minus hoc; & maius hoc.*

### CHAP. VIII.

*That Conscience is a Mo-  
nitor.*

*Pastora-  
lis Curæ,  
Quarta  
Pars.*

**A**Fter Gregorie had gi-  
uen sixe and thirtie  
Admonitions, concerning  
the seuerall estates of men,  
he thus modestly conclu-  
deth:

deth : *Pulchrum depinxi  
hominem, Pictor fœdus* ; I  
haue portrayed a faire  
man, being my selfe but  
a *Bungler* at the *Penfill*.  
And (in truth) there is al-  
wayes some imperfecti-  
on in humane Aduertise-  
ments. For eyther they  
proceed from the humor  
of *Reuenge*, and *Vaine-  
glorie*, or else from flying  
reports, and supposals, or  
from selfe-guiltinesse of  
the reprooued fault ; or  
if they be free from all  
these distempers, and as-  
persions, yet can they not  
censure an *Interior* euill.  
But *Conscience* being de-  
puted

puted a *Monister* from  
G O D, and looking in at  
the casement of the *Soule*,  
is not easily corrupted by  
the former, nor deceiued  
in the last.

And besides this *Inge-  
nuousnesse*, and *Certainetie*  
of her *Items* (so long as  
shee stands informed by  
the Word of G O D) there  
is found a *Maiestie* in the  
manner of their giuing:  
for beeing G O D S *Vice-  
Roy*, shee prayes not, but  
inioynes; because *Re-  
quests* and *Commaunds* are  
incompatible in a *Prince*,  
as derogating from *So-  
ueraignetie*, and *Power*:  
for

*Bodin.*  
*De Rep.*  
*li. 3. c. 4.*

for GOD, and *Conscience*,  
and *Kings* intreate not.  
Wherefore when S. PAUL  
sayth, As though God did  
*beseech* you; he closely im-  
plies, that the *Edicts* of  
GOD are *Monitorie*, and  
*Iussorie*, not *Petitorie*, and  
stooping. It is therefore a  
speciall point of wise-  
dome, heedfully to mind  
the *Watch-word* of ones  
*Conscience*: for, if in the  
prepenſion of ſome inten-  
ded act, *ſhee* ſhall deſcry  
eyther *turpitude*, or *doubt-  
fulneſſe*, it is time to ſound  
the *Retrait*.

2. Cor.  
5.20.



## CHAP. IX.

*That CONSCIENCE is a Schoolemaster.*

*In Epist.  
ad Rō. 2.  
Velut  
Pædago-  
gus ei  
quidam  
sociatus.  
In Gen.*

**C**ONSCIENCE, by Origen,  
is compared to a  
*Schoolemaster*, associate to  
the *Soule* to direct, and tu-  
tor it; and by *Chrysostome*,  
to a *sufficient Schoolema-  
ster*; not that it is able to  
lead vs to Saluation in  
this obscuritie, and cor-  
ruption of natural know-  
ledge; but that it infor-  
meth vs in many things,  
and is auailable to make  
vs vnexcusable: for the  
*Lecture of Conscience* is,

*Peter  
Mart.  
Loc. Cō.*

*Alteri*

*Alter non facere, quod  
nolis pati:*

Mar. 7.

12.

*Not to do that to another,  
which thou would'st not suf-  
fer thy selfe.*

And here wee must re-  
member, that (as *Ansten*  
wittily and diuinely no-  
teth) wee bee carefull to  
auoyd the *Solecismes* of  
*Manners*. For, if wee be  
sure of the *Rod*, or *Ferule*,  
if without an *Aspiration*  
(contrary to *Grammaticall*  
*Discipline*) we pronounce  
*Ominem*, for *Hominem*:  
then let vs not dreame of  
escaping the *Scourge* of  
*Conscience*, if wee shall ir-  
regularly, and incongru-  
ously

*Aug.*  
*Confess.*  
1. c. 18.

ously behaue our selues,  
in the course, and passage  
of our liues.

### CHAP. X.

*That Conscience is a Dome-  
sticall Chaplaine.*

I. Cor.  
I. 26.

**I**T is a terrible saying of  
the Apostle, that *Not  
many Mightie, not manie  
Noble are called*: one rea-  
son whereof amongst the  
rest, is their *Impatience of  
Exhortation*, for that (oft-  
times) they are of the na-  
ture of the *Thistle*, where  
they should be like *Clarie*,  
which is soft in the hand,  
and hath a *Downe*, or *Cot-  
ton*

ton vpon it. Hence it comes to passe, that ha-  
uing flattering *Prophets* a-  
bout them, ( which put  
*Homie* into the *Sacrifice*,  
in stead of *Salt* ) they  
dreame of *Peace*, euen  
when the *Lord of Hosts* is  
vpon *Armes* against them.

I know the *Persons* of  
*Kings* are *Sacred*, and their  
*Crownes*, no *Ceremonies*, or  
*Garlands*, but consisting of  
*Preceminence*, and *Power*:  
I likewise am not igno-  
rant, that *Ministers* of  
*State*, and *Personages* no-  
bly descended, haue an  
extraordinarie stampe of  
*Honour* set vpon them: yet  
be-



because they are all the *Sonnes* of *Adam*, inuolued in *Sinne*, and *Wrath*, as well as others, and haue greater occasions of temptations then their *Inferiours*, as sailing both with *Wind*, and *Tyde* against them; it is very requisite that they sometimes bee punctually dealt withall, prouided alwaies that it bee performed with great reuerence, and discretion.

But because *degenerate*, and *temporizing Ministers* are not waiting in the World: and those that are of a more franke, and generous disposition, doe  
some

sometimes (through infirmitie) passe by the sins of *Men in Authoritie*; the Lord (in mercie) hath appointed *Conscience* their *Chaplain* in *Ordinarie*, who will not feare to re-prooue them vnpartially, but like *Nathan* will tell them to their faces, one by one; *Thou art the man*. Of which plaine and gracious aduertisement, if they shall make good vse, they are sure to partake in the glorious *Priviledges* of the *Saints*.

## CHAP. XI.

*That Conscience is a Prognosticator.*

**I**T is but the vaine attempt of a presuming braine, to *Calculate Natiuities*, and to tel you (with a trice) whether your dayes shall bee blessed, or vnprosperous. For whether the *Starres* doe *significare potius quam facere*, rather fore-shew, than cause: or whether *Mars* do *Homicidam facere*, make a Man an *Homicide*, as the *Mathematickes* determine; there was neuer yet any  
that

See  
*Aug. de*  
*Ciu. Dei.*  
*5. c. 1. 2.*  
*3. & c.*

that could exactly define, why in the life of *Twins*, there should bee such disparilitie in Actions, E-vents, Professions, Arts, Honours, and euen in death it selfe, being borne contiguously one after another (as *IACOB*, who caught *ESAV* by the heele) and being seminate in the same moment. For if the Answer of *Nigidius* concerning the swift whirling about of the *Potters* wheele (so much applauded by *Mathematicians*) be intertained, and imbraced for current, it quite ouerthroweth the

*Gene-*



*Genethliacall* profession :  
in as much as in an in-  
comprehensible moment  
of time there is such a  
mutation of all things, by  
reason of the rapacitie of  
the Heauen, that they  
become not onely diuers,  
but contrarie : Which  
made *S. Augustine* con-  
clude, That this figment  
of the wheele was more  
fraile, and brittle, then the  
vessels made by the rota-  
tion of it.

Let this then be noted  
as a point of infallibilitie,  
That whatsoever is de-  
creed in the great *Senate*  
of the *Starres*, is over-  
ruled

ruled by the power, and  
wisedome of their most  
glorious *Creatour*, who  
hath made them *Atten-*  
*dants* to man, to comfort  
him, and not *Lords*, to  
sway him, and shape out  
his condition.

If then you would  
know, whether you shall  
bee happie in the remain-  
der of your life, or whe-  
ther wretched, and full of  
discomfiture; the most  
compendiarie way to at-  
taine the summe of your  
desire, is to propound the  
*Question* to your *Consci-*  
*ence*, which will quickly  
resolue you in the *Pro-*  
*phet*

phet E S A Y E S asseuerati-  
on:

Isaiah.  
3.10.11

*Surely it shall be wel with  
the Iust: Woe bee to the wic-  
ked, it shall be euill with him.*

From whence you  
may safely and certainly  
*Prognosticate*, that since  
the bloud of C H R I S T is  
precious vnto you, and  
that you loath and detest  
Sinne, as the very *Bane*,  
and *Apolhon* of the world,  
your dayes shall be good,  
and your conclusion  
peaceable. But if at this  
present, you be frozen in  
your dregs, and resolute to  
continue in your rebel-  
lious courses, presuming  
that

Psal.  
37.37.

that a *Lord, Lord*, will  
serue the turne at the  
close of your life, (which  
is nothing else but *Infi-*  
*lis fiducia*, *A faithlesse con-*  
*fidence*, as Saint Bernard  
cals it) then surely *Con-*  
*science* ( which is the *Pulse*  
of the Soule ) will tell  
you aforehand, that your  
bud shall bee rottennesse,  
and your end wrapped  
vp in woe, and dishonor.

CHAP. XII.

*That Conscience is a Regi-*  
*ster.*

**C**onscience is a *Notarie*  
that hath alwaies the  
D Pen



Ferus in  
Mat. 18.

Luke  
16.6.

*Pen* in hand, and keepes a  
*Catalogue* or *Diarie* of our  
sinnes. *Shee* sets downe  
all our debts in her *Booke*  
of *Account*, euen an *Hun-*  
*dred Thousand Talents*;  
*Magna summa, quam ta-*  
*men omnes Deo debemus*;  
A mightie summe, and  
yet wee owe (all of vs)  
as much to GOD. *Shee*  
omits no default, through  
flownesse of hand, for she  
writes by *Characterie*; nei-  
ther strikes shee out any  
through deceit, like the  
*unjust Steward*, that bade  
put downe *fiftie* in stead  
of an *hundred*; nor yet in-  
dures she to ouer-reckon,  
for

for how can *Conscience* be so vnconscionable? Nor can her letters bee raced out, for they are written with a *Pen* of *Iron*, and with the *Claw* of a *Diamond*. VVhich ought greatly to moue vs to an heedfull consideration of our wayes. For if the Reuerend Martyr *Latimer*, tooke speciall care to the placing of his wordes, in his *Examination*, when he heard the *Pen* walking in the Chimnie behind the cloth: how circumspectly ought euery of vs to looke vnto our wayes, and to guard our senses;

D 2      which

Ierem.  
17.1.

This he testi-  
fieth of  
him-  
selfe, in  
his Ser-  
mon  
prea-  
ched at  
Stam-  
ford.

In Ps. 49

which are *Ianua corruptionis*, the Gates of corruption, (as S. *Austine* calls them) sith *Conscience* is continually Recording our actions, with the time when, the place where, and the manner how they were performed ?

## CHAP. XIII.

*That Conscience is a Iudge.*

**A**Fter that *Conscience* hath pursued the poore sinner, flowne him to the marke, attacht him, examin'd him, and committed him : at last *Shee* commandeth the *Prisoner*

to

to bee brought forth to the *Barre*. And sitting on the *Bench*, in Robes of *Maiestie*, betwixt *Leo*, and *Libra* (the Embleme of *Courage* in executing, and *Indifferencie* in determining) *Shee* causeth the *Booke* of *Moses* Law to be spread before him, which forthwith begins to plead for the transgression of her Precepts, requiring for satisfaction the bloud of the Offender, for that hee hath wilfully broken them, being for number few, for vnderstanding plaine, for equitie not cōtradictable.



ΑΥΤΟ-  
κατάρ-  
χριστος.  
Titus  
3.11.

Hereat the wretched soule is agast, and being *Self-condemned*, confesseth *Guiltie*; when being pinniond, and looking for speedie execution, his heart would breake, but for the hope of a mercifull *Reprinall*. And thus much of the *Offices of Conscience*.

### CHAP. XIIII.

*Of the Properties of Conscience, and first, of Testification.*

IT followeth now that wee treat of the *Properties of Conscience*, the first where-

whereof is *Testification*,  
 that is, the *Calling to*  
*Remembrance* that such  
 a thing was done, or not  
 done. To this purpose  
 speaketh the *Wise man* to  
 the *Houſholder*; *Oftentimes*  
*thy heart*, (that is, thy  
*Conſcience*) knoweth, that  
 thou likewiſe haſt curſed  
 others. It was this *Teſtify-*  
*ing* power, that forced the  
*Patriarkes* to looke backe  
 to that vnnaturall ſinne  
 of ſelling their Brother  
*Ioseph* into *Egypt*, which  
 they had committed a-  
 boue twentie yeeres be-  
 fore. It was this that made  
 Saint *Auguſtine* confeſſe,  
 D 4 that

*Aquin.*  
*1. Que.*  
*69. Art.*  
*13.*

*Scite-*  
*nim Cō-*  
*ſcientia*  
*tua. Ier.*

*Gen.*  
*42. 21.*

Fuine  
 Alicubi,  
 aut Ali-  
 quis?  
 Confess.  
 l. i. c. 6. 7  
 Scitis  
 in silu-  
 bricum  
 Adolfs-  
 centie  
 iter, in  
 quo &  
 ego lap-  
 sus sum,  
 &c. Ad  
 Chrom.  
 Virgini-  
 tatem in  
 Cælum  
 fero, non  
 quia ha-  
 beam,  
 sed quia  
 magis  
 mirer  
 quod nō  
 habeo.  
 Aduers.  
 Iouin.

that he spent his youth in  
 vanitie, and *Intemperancy*,  
 and that he was sinfull in  
 his cradle, yea when hee  
 was scarce cyther *Any*  
*where*, or *Any thing*. It  
 was this that draue Saint  
*Ierome* to the reuiew of  
 his greener yeeres, where-  
 in he acknowledgeth hee  
 had a *Slip*, and came short  
 of that *Virginitie*, which  
 hee so extolled in others.  
 What shall I speake of his  
*Epistle* to *Eustochium*,  
 wherein hee feares not  
 to make knowne, that  
 though hee remained in  
 the vast, and solitary Wil-  
 dernesse amongst *Scor-*  
*pions*,

pions, being scorched, and  
 tand like an *Aethiopian*;  
 and though he was rough  
 and squalid with sacke-  
 cloth, lay vpon the bare  
 ground, and liued with  
 such crude, and homely  
 fare, that hee thought it  
*Luxurie* to feed on boild  
 meat: yet for all that, his  
 mind was running on the  
 daintie sights at *Rome*,  
 and still hee thought hee  
 was present there among  
 the *Damsels*. I speake not  
 this out of the forgetful-  
 nes of dutie, as if I would  
 discouer the nakednesse  
 of the *Fathers*: But onely  
 to shew, how this *Testi-*  
*fying*

*Putabam me  
 Romanis  
 interesse  
 delictis.  
 Sape  
 choris  
 intere-  
 ram Pu-  
 ellarum.  
 Ad Eu-  
 sto. De  
 Custod.  
 Virgin.*



tying power wrought on them to recognize their former courses. After whose Example, I beseech thee (good Christian) seriously to examine thy daies mispent:

Bernar.

*Cumq̃ coram Deo, in Lachrymis te maceraueris, precor te, vt memor sis mei.*

## CHAP. XV.

*Of the second Propertie of Conscience, which is Ligation.*

Aquin.  
1. q. 69.

**I**T is the Binding Power of Conscience, which iudgeth that a thing is to bee done, or not done: and there-

thereupon eyther instiga-  
 teth the partie to under-  
 take it, or withdraweth him  
 from attempting it. Hence  
 it is that the *Apostle*  
 layes downe this generall  
 rule, *Whatsoever is not of*  
*Faith, is Sinne*; that is,  
 whatsoever is done a-  
 gainst *Conscience*, is offen-  
 sive to God: (For, that  
*Faith* is there taken for  
 a *Perswasion* of *Conscience*,  
 is the opinion of Saint  
*Ambrose*, *Chrysostome*,  
*Theodoret*, *Theophylact*,  
*Oecumenicus*, *Caluine*,  
 and others.) From this  
 ground (as it seemes) a-  
 rose that *Axiom* amongst  
 Di-

Rom.  
 14.23:  
*Consci-*  
*entia*  
*recla-*  
*mante,*  
*& pro-*  
*testante.*

August.

Necesse  
est au-  
tem &  
hoc sciri,  
Consci-  
entiam  
oportere  
regi ver-  
bo Dei,  
Melanc.  
Lo. Com.

*Diuines; Conscientia, quam-  
uis erronea, semper ligat:  
Conscience, though errone-  
ous, alwayes bindeth: with  
which concurrerth that o-  
ther, Quicquid fit contra  
Conscientiam, edificat ad  
Gehennam, Whatsoever is  
performed against Consci-  
ence, helps a man on to hell-  
ward; the reason is, be-  
cause in so doing, he hath  
sinned formally against the  
Law, though not mate-  
rially.*

Heere then it must  
be carefully remembred,  
that *Conscience* be guided,  
and gouerned by the  
*Word of God*, which alone  
is

is the proper *binder* thereof: For neyther *Humane Lawes*, nor *Oathes*, nor *Promises* haue any *Coactive* power in the Soule, but as they haue authoritie, and vertue therefrom.

## CHAP. XVI.

*Of the third and fourth Properties of Conscience, which are Excusation, & Accusation.*

THE CONSCIENCE  
iudging of some fact  
committed, doth *Excuse*,  
and comfort, if it be good  
and warrantable; but if  
it



Gen.  
20. 1, 2,  
3, 4, 5.

it bee found swaruing  
from the Law of G O D,  
there insueth an Accusa-  
tion, accompanied with  
the sting of sorrow, and  
remorse. Thus *Abimelech*  
(King of *Gerar*) being re-  
prooved of G O D in a  
Dreame, for taking away  
the Wife of *Abraham*,  
consulteth presently with  
his *Conscience*: and fin-  
ding his *minde upright*,  
and his *hands innocent*, he  
appealeth to God, and is  
cleered by him. On the  
contrarie, when A D A M,  
against the expresse  
charge, and Commande-  
ment of God, had eaten  
of

of the forbidden fruit,  
 his *Conscience* smiting  
 him, hee hid himselfe a-  
 mong the Trees of the  
 Garden; which made the  
 Lord call to him with an  
*Adam, ubi es? ADAM,*  
*where art thou? Non utiq̃*  
*ignorando quarens, sed in-*  
*crepando admonens,* sayth  
*Augustine; Not as though*  
*God knew not where he was*  
*squat, but to checke, and ad-*  
*monish him for his wilfull*  
*prevarication. This of the*  
*Properties of Conscience.*

Gen.  
 3. 9.  
 De Civ.  
 Dei. l.  
 13. c. 15

CHAP.

## CHAP. XVII.

*Of the kindes of Conscience,  
which are Good, and E-  
will; and first, of the  
Good.*

**N**OW for the *Kindes*,  
(that I may declare  
my minde with popular  
facilitie) *Conscience*, is ey-  
ther *Good*, or *Evill*. *Good  
Conscience* is that, which be-  
ing inlightned by the word  
of God, and purged by the  
Bloud of Christ from the  
Guilt, and Punishment of  
Sinne, and from dead workes  
to serue the living God, is  
cheared vp with ioy un-  
spea-

Ephes.

1.17,18

1.Iohn.

1.7.

Heb.

9.14.

1.Pet.

1.8.

*speakeable, and glorious. In this Description are contained the Causes concurrent to the Nature, and being of Good Conscience, which are Knowledge, Faith, Repentance, Peace; of each whereof wee are successiue to intreat.*

### CHAP. XVIII.

*That the knowledge of Gods Word, is necessarie to the goodnesse of Conscience.*

**T**O the end the People of Israel might feare the Lord, and walke in vprightnes of Conscience before him, he is euer calling



Deut. 6  
7.8.9.

ling vpon them to har-  
ken vnto his Law, which  
hee commandeth to bee  
written vpon the *Posts* of  
their House, and vpon  
their Gates, and to be re-  
hearsed (or whet) conti-  
nually to their Children,  
at home, and abroad,  
when they goe to Bed,  
and when they ryse  
in the Morning. And  
lest any of them should  
exempt themselues vnder  
colour of *Sexe*, or *Degree*,  
or *Age*, hee anticipates  
with a plaine, and fami-  
liar distribution, naming  
*Men, Women, Children,*  
*Strangers.* Thus the *Pro-*  
*phets*

Deut.  
31. 11.  
12.

phets also in all matters of  
 Conscience, send ouer the  
 People, To the Law, and To  
 the Testimonie; and the  
 Apostle Paul writing to the  
 Colossians, giueth charge  
 that the Word of CHRIST  
 dwell plenteously in them.  
 Whereupon Saint Chry-  
 sostome (very earnestly  
 vrging the practice of this  
 dutie) speaketh on this  
 wise: *Audite obsecro, Secu-  
 lares OMNES! comparate  
 vobis Biblia, Anima Phar-  
 maca: hoc demum malorum  
 omnium Causa est, quòd  
 Scripturæ ignorantur: I be-  
 seech you harken, All yee  
 that bee Lay-men! in any  
 wise*

Isai. 8.  
 20.

Col. 3.  
 16.

In Hom.  
 9. in E-  
 pist. ad  
 Coloss.

*wise get you Bibles, the only  
Physicke for the Soule; alas,  
this is the Cause of all mis-  
chiefe, that men are igno-  
rant of the Scripture.*

Now there are two  
especiall Reasons of this  
Necessitie of the Word, to  
the Goodnesse of Consci-  
ence. One is, because it di-  
recteth the *Vnderstanding*,  
and *pointeth* it to the *mid-  
dle* way, betweene the  
*Right* hand, and the *Left*,  
preseruing, and staying it  
in all doubts, and de-  
mures, vpon warrant of  
the inuiolable truth ther-  
of.

Deut.  
5.32.

The other is, for that

it

it is a *Word of Power*, working mightily vpon the affection, eyther to the battering of the heart in pieces (in which regard it is compared to a Hammer that breaketh the stone) or else to the refreshing of it, when it is bruised (in which sense it is likened to the *dropping Honey*.) Therefore, when we shall read the thundering Sentences of the *Fathers*, eyther in their *Apolo- gies* of the *Christian Faith*, or *Exhortations* to the obedience thereunto, wee must not rest in the applause of their *Rhetor- ricke*,

Heb.  
4.12.

Ier. 23.  
29.

Psal.  
19.10.



Acts  
14. 26.

Ps. 119.  
103.

Pauli-  
nus ad  
August.

ricke, but ascribe the power to that Word, which made *Fælix* tremble; or rather to the *Lord*, the *Authour* of that word.

The like bee affirmed of the incomparable sweetnesse of the *Bible*, euerie Leafe whereof is besprink with *Hony-dew*. For whereas it is reported of Saint *Ambrose* (by *Paulinus* that wrote his life) that lying in his *Cradle*, the *Bees* were seene to flye in, and out, at his mouth; if he literally vnderstand it, I cannot easily concur with him in opinion; but if he meane it of his

me.

*mellifluous* toung, I willingly imbrace his iudgement, yet with this *Corollarie*, that *Ambrose* had all his *Ambrosia* from *Scripture*.

And here we may take a iust estimate, and scantling of the *Holinesse* of the *Roman Bishops*: who haue shrined vp *Ladie* I G N O R A N C E for a Saint, haue painted her face, and caused her to speake fiercely out of the window to her *Opposites*, forgetting that ere long shee shall bee throwne downe, & trampled vnder foot. O the innumerable soules that haue perished in *Securitie*,  
and

Ier. 36.  
23.

and *Despaire* ; because these *Iehoiakims* haue cut their *Bibles* in pieces with their *Pen-knives* , and cast them into the fire. O *Conscience* ! thou maist take it on thy death, that thou art murdered by *Conscience*, euen by those that vaunt themselves for thine only Champions, and Defenders. O wicked *Church* , where *Ignorance*, *Errour*, *Ambition*, and *Hypocrisie* , are the *four* *Cardinal Vertues*, whereon the frame of *Religion* turneth.

CHAP.

## CHAP. XIX.

*That Faith is necessarie to  
the Goodnesse of Con-  
science.*

**T**HE conclusion of S.  
Paul, is very memora-  
ble : *Being iustified by  
Faith, wee haue Peace to-  
ward GOD, through our  
LORD IESVS CHRIST.*  
For, it being generally  
granted (vnlesse by the  
Sacrilegious PELAGIAN)  
that the poyson of *Origi-  
nall Sin*, transmitted from  
our first *Parents*, hath  
spred it selfe ouer all the  
powers of the Soule; it  
E must

Ro. 5. 1.



Numb.  
21.9.

Iohn  
3.14.  
Heb. 9.  
22.

must needes follow, that *Conscience* (being a principall part thereof) is corrupted and defiled. And because the *Guilt* of sinne, binding ouer vnto punishment, is that sharpe-pointed sting, that woundeth vnto Death; can we euer finde redresse, and succour, but by looking vp to the *Brazen Serpent*? Is there any remission of sinne, without blood? Is there any blood that is *Expiatorie*, but *Christs*? Will the blood of *Bulles*, and *Goates* assuage the pang of a tormented *Conscience*? Will the sending out

out to the *god* of *Ekron*  
 helpe it? Will the preci-  
 ous heapes of the Gold of  
*Hauilah* releue it? Will  
 the comfortable *Iulep*,  
 and *Trochiske* restore it?  
 Will the Perfumes of the  
*Garden*, the straines of *Mu-*  
*sicke*, the charme of *Ora-*  
*torie*, or the sporting  
*Scenes* of *Atella* preuaile  
 with it? Nay, can *Delight*  
 her selfe delight it? Nay,  
 can the *Songs* of *Angels*  
 recouer it? May not the  
*Conscience* (in her agonie)  
 iustly cry out to these, as  
*Iob* did to his friends, *Mi-*  
*serable Comforters are you*  
*all?* For surely these

2. King.

1.2.

These  
 Come-  
 dies  
 were  
 of all  
 other  
 most  
 plea-  
 sant:  
 See Ie-  
 rome, ad  
 Nepo-  
 tian.  
 Iob.  
 16.2.

poore and outward refreshments, are no more auailable for the curing of the *Impostume* of the Soule, than a *Plantain-leaf* layd vnto the legge for the remoouall of the *Megrimme*.

# CHAP. XX.

*That Repentance is necessarie to the goodnesse of Conscience.*

**R**EPENTANCE is so necessary to the constituting of *Good Conscience*, that till sinne bee remooued, and newnesse of life begun, the Soule can  
ney-

neyther bee *Purified*, nor  
*Pacified*. Therefore is King  
 SALOMONS Spouse in-  
 treated to forget her Fa-  
 thers House; *Grande mira-*  
*culum* (saith Saint Ierome)  
*Pater filiam cohortatur, ne*  
*meminerit Patris sui; A*  
*strange Miracle, the Father*  
*exhorts the Daughter, not*  
*to remember her Father.*  
 And lest that moytie of  
*Repentance* might seeme  
 sufficient, it presently fol-  
 loweth, that the KINGs  
 Daughter is all glorious  
 within, that is, inriched  
 & beautified with all spi-  
 rituall graces. For when a  
 man hath once attayned

Psal.  
 45.10.

*Ad Ex-*  
*po. De*  
*cust.*  
*Uing.*

Psal.  
 45.13.



De In-  
terior.  
Domo.  
Cap. 45.

to the practice of Holy  
Duties; his *Conscience*,  
which before lookt sterne  
vpon him, beginnes to  
smile, and amiably to  
conuerse with him. Ther-  
fore the saying of Saint  
Bernard is excellent: *Vis  
nunquam esse tristis? Bene  
viue. Wilt thou neuer bee  
sad? Then see thou liue well.*

## CHAP. XXI.

*That Peace is necessarie to  
the goodnesse of Consci-  
ence.*

Tantum  
est Pacis  
bonum,  
ut nihil  
sine Pa-  
ce sit  
bonum.  
De Ciu.  
Dei.

SO great a good is *Peace*  
(saith Saint AVSTIN)  
that nothing is found to  
bee

bee good without it. Therefore is the LORD, the God of *Peace*; the *Angels* Singers of *Peace*; the *Apostles*, *Messengers of Peace*; the *Elect*, the *Sons of Peace*; the *New Testament*, the *Gospel of Peace*; *Ierusalem*, the *Citie of Peace*; and *Salomon*, the *King of Peace*. Nay, not the *Arch-Pyrats*, *Bargulius*, and *Vitriatus*, but entertaine a kind of *Peace*; for they conspire in the Plot, and iustly diuide their vniustly gotten booties. Nay more, not the very *Diuels* themselues, but can (certaine thou-

Heb. 13  
20.  
Luke  
2. 13.  
Rom.  
10. 15.  
Luke  
10. 6.  
Ephes.  
6. 15.  
Psal.  
122. 3.  
1. King.  
4. 24.

Marke  
5.9.

(lands of them) co-habite  
in one bodie.

Now the reason why  
all things are so desirous  
of *Peace*, is the intend-  
ment of their owne pre-  
servation; for it is the  
nature of *Peace*, to unite,  
and strengthen, as it is of  
*warre*, to weaken, and  
dissolve. Therefore the  
*Hebrewes* call the one *Sha-  
lom*, from *Integritie*, and  
the other *Milcham*, from  
*Comestion*. And wee see  
by experience, that rot-  
ten wood lyes loose, and  
moulders away, because  
it wanteth the *Coniunctive*  
vertue. As all other crea-  
tures,

tures, so likewise *Conscience* aspireth after *Peace*, as her *Perfector*, and *Preserver*; and therefore can neuer be settled, and content, till she find sinne remitted, and God reconciled.

## CHAP. XXII.

*Of the Blessednesse of that man, whose Conscience is quieted through the pardon of his sinne.*

**T**HE learned *Heathen*, finding by *Morall* instinct, that there was a *Blessednesse*, attaineable in this life, spent themselves



Varro.  
August.  
De Ciui.

(poore soules) in the inue-  
stigation of it, and that  
with such variouseffe in  
their apprehensions, that  
they haue left behind  
them (as a *Memoriall* of  
their weaknesse) *about two*  
*hundred, fourescore, and*  
*eight Opinions.* Among  
which, though that bee  
most specious whic<sup>r</sup>. fast-  
neth one shanke of the  
*Compass* in *Ciuiill Vertue*,  
while the other runnes  
round in the practice of  
it; Yet, if it be brought  
to the *Ballance* of the *San-  
ctuarie*, it will want the  
waight, and substance of  
true *Happinesse*. For the  
only

only *Felicity* that is found among the Sons of men, consisteth in the *Remission* of Sinne, and *Pacification* of Conscience: of the first whereof the *Philosophers* knew nothing, and in stead of the latter, be-  
tooke themselves to a carnal securitie, and senselesse.

The *Prophet* D A V I D in an holy extasie, and infinite feeling of this comfort, breaketh forth into this *Exclamation*; *Besti quorum sunt remissa iniquitates! Oh, Blessed they, whose iniquities are forgiven; & quorum tecta sunt pec-*

Psal.  
32.1.

In E-  
narrat.  
in Ps. 32

peccata, non in quibus non  
sunt inuenta peccata, sayth  
Saint Austine; and whose  
sinnes are couered, not those  
who neuer sinned at all! For  
(as the same Father no-  
teth) *Si texit peccata Deus,*  
*noluit aduertere; si noluit*  
*aduertere; noluit animad-*  
*uertere; si noluit animaduer-*  
*tere, noluit punire; noluit*  
*agnoscere, maluit ignoscere:*  
If God once haue couered  
our sinnes, hee meanes not  
to looke on them; if hee will  
not looke on them, he will not  
minde them; if hee will not  
minde them, hee will not pu-  
nish them; no, hee will not  
presse them, hee will rather  
par-

*pardon them.* Now when sinne is remooued (whose nature is to separate betwixt GOD, and MAN) the *Conscience* is stilled in the view and sence of GODS *faour*, which is *sweeter then life it selfe.*

Isai.  
59.2.

Psal.  
63.3.

### CHAP. XXIII.

*Of the unspeakeable Comfort of a Good Conscience.*

**K**ING SALOMON decyphering the comfort of a *Good Conscience*, compares it to a *continuell feast*. Where, if you aske, who are the *Cookes* and  
But-

Prou.  
15.15.



Phil.  
4.7.

Reuel.  
1.17.

In For-  
mula,  
Hon.  
vit.

*Butlers*, you are answered from *Luther*, that they are the *Angels*. The *Apostle* calleth it a *Peace* which *passeth all understanding*, carrying with it a delight so exquisite, and peerelesse, as is not possible for the reach of mortalitie to imagine. This is that *hidden Manna*, whereof that in the *Wildernesse* was but a countertype; this is that *white stone*, which *Christ Iesus* giues, and in this stone is written a new name, which no man knoweth but hee that receiueth it.

Saint *Bernard* being ta-  
ken

ken vp and deeply affected with the admiration of the Royalties, and In-  
dowments of a *Good Con-*  
*science*, describeth it on  
this manner : *Conscientia*  
*Bona, est Titulus Religionis,*  
*Templum SALOMONIS,*  
*Ager Benedictionis, Hortus*  
*Deliciarum, Gaudium An-*  
*gelorum, Arca Fæderis, The-*  
*saurus Regius, Aula Dei,*  
*Habitaculum Spiritus San-*  
*cti : A Good Conscience*  
(sayth hee) is *The Title of*  
*Religion, The Temple of*  
*SALOMON, A Field of*  
*Blessing, A Garden of De-*  
*light, The Ioy of Angels,*  
*The Arke of the Couenant,*  
*The*



*The Kings Eschequer, The Court of God, The Mansi-  
on of the Holy Ghost.*

Let a man be arayd in  
Robes of *Estate*, pow-  
dered with *Pearle*, and let  
him haue *CAESARS Law-  
rell* on his head; let him  
bee *LORD* of as many  
Kingdomes, as the De-  
uill shewed our *Sauour*  
from the Mountaine; let  
him rayse his flight into  
the Cloudes, and perke  
vpon the tallest *Cedar*; let  
him keepe the Key of  
*Natures Closet*, and enrich  
himselſe with her munifi-  
cencie: let euery Wind  
whistle him good newes,  
and

and euery Bird sing *Madrigals* as he goes : let him  
bee as prosperous as *Augustus* , as good as *Traian* ,  
as learned as *Antoninus* ;  
yet (alas) if hee haue not  
the comfort of a good  
*Conscience* , hee wants the  
chiefe flower of the Gar-  
land, and all his ioyes are  
but faint , and imperfect.  
If vpon Earth there bee  
an Heauen , it is *Peace of*  
*Conscience* ; Oh , it is the  
Oyle that feedes and  
maintaines the Lampe of  
life : it is the pure-red in-  
most bloud of the Soule.



## CHAP. XXIIII.

*That the Comfort of Conscience is Inward, and Independent of the Creatures.*

Exod.  
cap. 25.  
& 26.

**T**HE Child of GOD is not vnlike the *Ta-bernacle*, which being couered with the skinnes of *Beasts*, was contemptible to looke vpon, but had within, the *Arke* and *Che-rubins*. And when others trust to *Riches*, *Honour*, *Al-liance*, and other such broken *Reedes* of *Egypt*, hee hath a certaine *Autar-chie* within him, relying  
on

on none but *El-Schaddai*,  
who is *God All-sufficient*  
in himselfe, of himselfe,  
for himselfe, and for all  
his creatures.

Gen.  
17.1.

### CHAP. XXV.

*That the Comfort of Con-  
science is Noble and  
Sincere.*

**T**H E *Comfort* of a  
*Christian* springeth  
not out of transitorie  
causes, but is of a right  
noble, and heavenly tem-  
per; framed, and planted  
by Gods owne hand in  
his sanctified soule, which  
makes him bold, and vn-  
con-

Prou.  
28.1.

Iohn  
10.17.

De  
Quad.  
Deb.

conquerable as a L I O N,  
and keepes him in heart,  
and resolution , against  
the outragiousnesse , and  
virulencies, of all Aduer-  
saries , of all creatures.  
For , his *Birth* being Roy-  
all , and *Christ* his Elder  
Brother (according to that  
of Saint Bernard , *Deus  
tuus factus est Frater tuus:*  
*Thy God, O man, is become  
thy Brother* ) the *Angels*  
gard him, the *Saints* reue-  
rence him, the *Devils* feare  
him, and the *wicked* crosse  
the streets when they spy  
him, as not able to looke  
vpon the sober , and vn-  
daunted Maiesty that shi-  
neth

neth in his face. Thus mercie imbracing him on euery side, he lifts vp his head vnto the *Heauens*, looking for the blessed hope, and appearing of the glorie of the Mightie God, and of his *Sauour Iesus Christ*.

Besides ; the *Comfort of Conscience* is sound, and *Sincere*, without mixture, and infection of attendant griefe, (vnlesse in some sharpe assault, and conflict) but is perfectly refined in the life to come, from all drosse of sorrow, and discomfiture. This, and a thousand times

Psal.

32.10.

Titus

2.13.



times more than this, is his blessed estate, that feeles in his Soule, the *Ioy of the Holy Ghost*. The LORD, *The Searcher of Hearts*, knowes, that I vse no HYPERBOLE, or ouer-commendation: no, I speake no more, then the *Children of God* finde daily in themselues, by sweet experience.

Now for the *Delights of Vnregenerate* men, oh how *Base* they bee, and how *Compounded*! And first for the *Vilenesse of Sinfull Pleasure*, it will the better bee discouered, if wee shall vnmaske and

vn-muffle her painted face, and sophisticated beautie. And, to begin with him, who loues not to come behind (I meane the *Lofitie*, and *Elated Spirit*, that spends himselfe, and his estate on vanitie) what can bee conceiued more sordid, and dishonourable, than to thinke to purchase the Title of *Generositie*, by swearing deepe oathes (on no occasion) in the presence of the Liuing God, as if *Hee* were an *Idoll* of *Wood*, or *Stone*, on whose shoulder the *Church-birds* sit, and proyne themselues, and some-

sometimes pecke him in the face? And what more in-glorious, and degenerate, than like a silken *Pompeian*, to discourse of Warres, and Swords, and Helmets, and that with a shrugge, and peaking out of the necke, and other such Eluish Gesticulations, as who would say, his fingers itcht till hee came to hand-blowes; when all the WORLD knowes him to bee soft and foeminine, much fitter to spinne amongst Ladies with the last *Assyrian Monarch*, than to dare to meete *Cesar*, (the *Man of Men*)

*Men* in the Field of *Phar-*  
*salia*? Yet doe but inti-  
mate, in friendly manner,  
that this kind of life is  
*Sybaritish*, abiect, and vn-  
becoming a *Christian*; hee  
will forthwith cast vp his  
haire backward, and gi-  
uing it a shake, will stern-  
ly tell you, that you are a  
fellow, a degree below  
*Basenesse* it selfe. *Quæ qui-*  
*dam mihi, vox pecudis esse*  
*videtur, non Hominis.* I  
protest, I am loth to be-  
dabble my Pen with  
*Rhumes*, and *Distillations*,  
much more, to taint it  
with the noisome steames  
of *Luxuriousnesse*; yet lest



I become an accessarie to  
Intemperancie, and partake  
in the plagues of *Winking  
Prophets*, I cannot but pro-  
secute this subiect further.  
Is it not absurd, that a  
man should so befoole  
himselfe, as to thinke to  
wring from others, an ac-  
knowledgement of his  
greatnesse, by making a  
disdainful mouth, and ca-  
sting out *Smoke*, which  
yet is but the commenda-  
tion of a *Chimney*? And  
is it not more then ridicu-  
lous, that hee supposes  
you note not his *magna-  
nimousnesse*, vnlesse hee  
drinke till hee tumble in  
the

the floore? Doth not this  
 rude, and brutish deme-  
 nour, rather become a  
 BOORE of *Germanie*,  
 then a *Gentleman* of *Eng-  
 land*? And what more  
 grosse, and ignominious,  
 then to bow the knee to  
 BACCHVS with a *Paga-  
 nish* deuotion, and to bee  
 alwayes offering large Sa-  
 crifice to the God *Bel*, nay  
 to the God \* *Belly* ( I had  
 almost said ) to the God-  
 desse *CLOACINA*? O *An-  
 gustine*, thou saidst true;  
*Est blandus Dæmon Ebrie-  
 tas, dulce venenum, suauis  
 peccatum, quam qui in se  
 habet, se non habet; quam*

Phil.

3.19.

\* Whose  
God is  
their  
Belly.

In Ser.

*qui facit, non facit peccatum, sed ipse totus est peccatum: This same Drunkenesse is a flattering Devill, a sweet Poyson, a delightfull Sinne, which whoſo hath in himſelfe, hath not himſelfe, and hee that uſes it, is not ſinfull in the Concrete, but ſinfulneſſe it ſelfe in the Abstract.*

Amos  
4.1.

Were the Prophet Amos aliue, though hee were a Magiſtrate of Samaria that were thus licentious, he would call him *Kow* of *Baſhan*, as one that at once, had put off both his Nature, and his Sexe. I know that *Lyra* expounds thoſe

those *Kine* of *Basban* of  
the *Popish Ladies* of *Israel*,  
that ran gadding to their  
*Calves* at *Dan*, and *Bethel*,  
and there kist them, and  
lickt them, and at their  
parting filled the Ayre  
with *Lowing*, like the *Kine*  
that went with the *Cart*  
to *Beth-shemesh*; but I ra-  
ther follow Saint *Ierome*;  
and others, who meane it  
of the *Gallants* of *Israel*.

Now as the pleasure  
of the sensuall man is  
base, and course-grained;  
so is it euer mingled with  
some vnpleasant sense of  
euill, according to that of  
SALOMON, *Even in the*

1. Sam.  
6.12.

Prou.  
14.13.



Ester.  
5.13.

*midst of laughter the heart is sorrowfull. Thus HAMAN (the Agagite) hauing the glorie of riches, children, promotion, fauour of the Prince; esteemeth them nothing, because Mordecai the Jew would not rise vp in the Gate, and doe him obedience.*

### CHAP. XXVI.

*That the Comfort of Conscience is Immutable, and Durable.*

**S**Vch is the *Instabilitie* of humane affaires, and the calamitie whereto all men

men are subiect, that as the *Prophet Ieremie* complaineth, they that did feed delicately, are desolate in the streetes, and they that were brought vp in Scarlet, imbrace the dunghill. *Samson*, that inuincible *Nazarite*, and *Type of Christ*, that slew a thousand *Philistines* with a *Iawbone*, bare away the *Gates of Azzah* on his backe, and brake Cords as Thrids, when they feele the Fire, had his Eyes digd out of his head with a *Bodkin*, so that teares of bloud ran trickling downe his checkes.

Lam.  
3.5.

Iudges  
16.21.  
P. Mar.

2. King.  
25.

*Zedekiah*, King of *Judah*,  
in the verie prime and  
strength of his dayes, had  
his *Sonnes* slaine before  
his face; after which wo-  
full Spectacle, his owne  
Eyes were put out, and  
hee bound in chaines, and  
carried Captiue to *Babel*.

Dan. 4.  
27, 28,  
30.

Proud *Nabuchadnezzar*,  
that walking in his Roy-  
all Palace, spake thus in a  
brauerie, *Is not this Great*  
*Babel, that I haue built for*  
*the House of the Kingdome,*  
*by the might of my power,*  
*and for the honour of my*  
*Maiestie?* Even while the  
word was in his mouth,  
was told by a voyce that  
came

came downe from Hea-  
uen, O King NEBUCHAD-  
NEZZAR, to thee bee it spo-  
ken, thy Kingdome is depar-  
ted from thee. The verie  
same houre was this thing  
fulfilled vpon him, and he  
was driuen from men, and  
did eat grasse as the Oxen,  
and his bodie was wet  
with the dew of Heauen,  
till his haire were grown  
as Eagles Feathers, and his  
Nayles like Birds Claws.

Renowned XERXES,  
that ouer-spred the Seas  
with Ships, and passed o-  
uer into Greece with such  
an huge Armie as emp-  
tied the Riuer, and made

*Iust. l. 2.*



*Carion.  
lib.3.*

the Earth to tremble before him, was inforced to come stealing backe in a poore *Fishers Boat*, without so much as a *Page* to attend him. *Valerian*, an aged, wise, and valiant *Emperour of Rome*, was made the *Foot-stoole* of *Sapor*, King of *Persia*, and after all kind of disgrace, and vassallage, was flay'd quicke from the head vnto the feet.

*Munst.  
in his  
Cosmog.*

What should I speake of *Biazet the Turke*, (the *Scourge of Greece*, and *Terror of Christendome*,) was hee not led about by *Tamerlane*, the *Tartar*, in an

an *Iron-Cage*, as a *Mon-*  
*ster* to be gazed on, and  
 dyed he not of the sullen,  
 like a *Vermin* in a *Trap*?

Was not the Victorious  
*Emperor, Henry the Fourth,*

*Osand.*

who had fought about  
 two & fiftie pitch Fields,  
 compelled to make suite

in his old age, for a poore  
*Prebend*, in the Church of

*Spyra*? And was not *Bel-*  
*isarius*, ( sometime the

*Carion.*

onely man for Prowesse  
 and Honour ) driuen to

that hard exigent, that  
 hauing his Eyes put out,

and being led in a string  
 to begge by the highway

side, he cryed out to the

*Paſ-*

*Passengers, Date obolum*  
 BELLISARIO, *For Gods*  
*sake bestow one Halfe-penny*  
*on BELLISARIUS?*

Isaiah  
 28.4.

Thus the beauty of all  
 Earthly Excellencie, is  
 but as a fading Flowre,  
 and as the hastie fruit be-  
 fore the Summer; but  
 the *Comforts of Grace*  
 know no end, no stint.  
 Temptations may ob-  
 scure their verdour, but  
 cannot hurt the inward  
 substance; some Leaues  
 may fall, and some Fruit  
 may fade, but the Seed,  
 and Roote shall still re-  
 maine intyre. *Nec pradi*  
*possunt, nec perdi,* sayth  
 Saint

Saint *Austine*, They can  
neither bee betrayd, nor lost:  
but when friends, and  
health, and life forsake vs,  
they will sticke vnto the  
*Soule*, and accompanie  
herto *Heauen*.

De Ciu.  
Dei, lib.  
1.10.

## CHAP. XXVII:

*That Peace of Conscience  
is the best Musicke.*

SO great is the force,  
and operation of *Mu-  
sicke*, (which handleth  
measures as they are in  
sounds) that it doth not  
onely moue the sense, by  
the sweetnes of the tune,  
and delight the reason by



a skilfull composition of numbers, and proportions; but also allay the turbulencie of passion, dispose to vertue, & make the *Rockes*, and *Solitudes* to answer it. The *Authour* of this *Science*, is G O D himselfe, who stirred vp *Iubal* to inuent it, and afterward other *Proficients* to perfit it, and that for the solace of man, who being of all visible creatures the onely sinfull, was therefore deseruedly the onely miserable.

Gen. 4.  
21.

God v-  
sed his  
Musick  
as a  
means.

By the sweete warble  
of his H A R P E (whereto,  
no doubt, he sang sacred

Dit-

Ditties) did *David* put to flight the *Evill Spirit* of *Saul. Elizeus*, when hee was to prophesie before the Kings of *Judah*, and *Samarit*, calls for a *Musician*. The *Lydian* and *Ionique Musicke*, haue disarmed wild, and savage Nations of their teeth, and clawes, and made them quiet and tractable. The *Dorian* Harmonie, hath beene held so graue, and pleasant, that in the *Primitive Church*, the *Psalmes*, and *Hymnes* were sung only in that tune. Wee shall find in *Iob*, that the sterne sound of the *Trumpet*

1. Sam.  
16.23.

2. King.  
3.15.

Bodin.  
De Repl.  
li.4.c.2.

Iob.39.  
28.

pet (which is a kinde of *Phrygian Musicke*) doth cause the *Horse* to cry, *Ha, Ha*, in contempt of the *Battell*.

Thus the severall sorts of true *Musicke*, haue worthily their due praise, both from their *Author*, and *Effects*. But yet there is one *Harmonie* remaining, (which is very *Still*, and vnperceiued of the *Eare*) wherewith the *Soule* is rapt, and captiuated, and which for sweetnesse surmounts them all. It is *Peace of Conscience*, that is, *Peace with God*, *Peace with Ones selfe*, *Peace with An-*  
gels,

gels, *Peace with all Creatures*. It was this *Musicke*, (though somewhat imperfect) that brought to Land the *Prophet IONAH*, that *Christian ARION* (as *DANÆVS* calls him) and that not on the backe of a *Dolphin*, but in the belly of a *Whale*.

*Jonah*  
2.4, 6, 7,  
10.

## CHAP. XXVIII.

*That Peace of Conscience  
is the best Physicke.*

**D**iseases (saith *Origen*) are eyther cured by the *Iuice* of *Herbes*, or *Liquors* of *Trees*, or *Veines* of *Metals*, or by the *Bodies*

*Super*  
*Leuit.*  
*Horn. 8.*



Prou.  
14.30.

*dies of Living Creatures:* all which doe eyther euacuate superfluites, or restore the secret decayes of Nature. But yet no *Drug*, nor precious *Confection*, may once compare with *Peace of Conscience*, it being one of SALOMONS *Aphorismes*, that *A sound Heart is the Life of the flesh*. Doth not *Experience* declare, that this *Inward Ioy* enlargeth the Heart, diffuseth the Spirits, cheereth the Countenance, openeth the Pores, cleanseth the Bloud, fatteneth the Bones, strengthneth the Sinowes, maintaineth the

the natie Heate , and  
Moysture , and spinnes  
out the thrid of Mans  
life at length ?

How many , (alas) to  
the end they may pur-  
chase health, and hearts-  
ease , consult with the  
*Physician* , shake off the  
yoke of *Callings*, and *Com-  
munion*, are haunted with  
*Rymesters*, *Iesters*, *Panto-  
mimes* , lay the reines on  
the necke, and giue their  
soules the vtmost of their  
desire, and yet are pale,  
and leane, and ill'-liking,  
neuer laughing, but faint-  
ly ; neuer speaking , but  
angerly ; fretting them-  
selues

selues away, and hastning  
to the Graue, because  
they want the *Cordiall* of  
a *Good Conscience*.

# CHAP. XXIX.

*That Peace of Conscience is  
an Inestimable IEWELL.*

**T**HE most precious  
*Gemmes* of mightie  
*Monarches*, which with  
their lustre dazell the eies  
of their Admirers, are no  
whit so glorious as *Peace*  
of *Conscience*, the *End*, and  
*Crowne* of all Gods *Graces*.  
For, if wee looke into  
their matter, it is but an  
earthly and watry vapour:  
and

*Rolleck  
in Thes.*

and after a certaine date  
of yeeres, they grow sick,  
and weake in operation,  
like a dead *Pepper-corne*,  
which hath lost the heat,  
and byteth not the  
*Tongue*.

*Zanch.  
De Terr.  
Meteor.*

But this *Jewell* wee  
speake of, is of a most no-  
ble, and Diuine nature,  
not subiect to decay, but  
capable of *Eternitie*. This  
is the true *Diamond*, that  
flings beames of com-  
fort vpon the *Soule*, enli-  
uing and quickning it, to  
the cheerefull perfor-  
mance of all *Religious  
Duties*. This is the true  
*Rubie*, that carries in her  
face



Rubor  
Virtutis  
Color.  
2. Io. 1.

face the *Colour of Vertue*; a speciall *Ornament* for an *Elect LADIE*. This is the true *Smaragd*, so faire, and beauteous to looke vpon, yet withall so *Chaste*, that it indures not the heat of *Lust*, but will cracke at such indignitie. This is the true *Iasper*, of colour greene, and sprinkled with many droppes of bloud, euen of the bloud of the vnspotted *Lambe*. This is the true *Sardius*, which draweth *Wood* vnto it, (as the *Adamant* doth *Iron*) being able to worke vpon the dullest nature. This is the true  
*Chry-*

*Chrysolite*, of Golden hue,  
but cold in nature, allay-  
ing the heate of the *Soules*  
tormenting *Fever*.

Oh that our haughtie  
*Daughters of Sion*, would  
adorne themselves with  
this inestimable *JEWELL*,  
and not suffer the *Soule*  
to lye neglected, and for-  
lorne, while the *Bodie* is  
curiously pranckt, and  
trickt vp! *Dominam ancil-*  
*lari, & ancillam dominari,*  
*magna abusio est*, sayth *S.*  
*Bernard*; It is a foule indig-  
nitie, that the *Mistresse*  
should wait, while the *Maid*  
is cockt vp at the *Table*. But  
I leaue this abuse to the  
censure

*Medit.*  
*cap. 3.*

De Dis-  
cip. &  
Hab:  
Virg.

censure of Saint *Cyprian*,  
who is verie earnest, and  
copious in the reproofe  
of it.

### CHAP. XXX.

*That a Good Conscience  
comforteth in Infamie.*

Iob. 31.  
35. 36.

**T**HE Speech of *Iob*, is  
verie memorable:  
*Though mine Aduersarie  
should write a Booke against  
mee, would I not take it vp-  
on my shoulder, and bind it  
as a CROWNE vnto mee?*  
His meaning is, that in  
the vprightnesse of his  
Conscience, he would make  
himselfe Garlands of the  
reports

reports of Sycophants. *Fideliter in conspectu Dei dico* (sayth Saint Augustine) *nihil eorum quibus PETILIANVS tempus vitæ meæ, posteaquam in Christo baptizatus sum, criminatus est, mihi conscius sum; ideoq; non solum contristari non debere, verum etiam gaudere, & exultare: I speake it solemnely in the sight of God, that I am not guiltie of any of those actions, wherewith PETILIAN chargeth me, since the time I was baptized in the Name of Christ, and therefore haue I no cause to bee sad, but rather to reioyce, and exult.*

Cont.  
Lit. Petil. lib. 3.  
c. 2. & 6

G What



Act. 24.  
5, 6.

Cal. in  
Epist.

Psal.  
120. 4.

What though *Tertullus* (very eloquently) doe call Saint P A V L a *Pestilent Fellow*, and charge him with *Sedition*, *Hereſie*, *Sacriledge*, ſo long as he is able to anſwere him point, by point, and to cleere himſelfe of the calumnies? *O bona Conſcientia, quantum polles, ac vales! O innocent Conſcience*, of how great force, and efficacie art thou! For if the Lord ſpeake peace vnto my Soule, the Tongue that is as hote as Coles of *Iuniper*, cannot hurt mee; but if I bee guiltie, and conuicted in my ſelfe, what

what auailles an vniuersall  
acclamation of my good-  
nesse, but to my further  
plague, for my palliated  
hypocrisie?

### CHAP. XXXI.

*That a Good Conscience  
comforteth in Pouertie.*

THE MORALIST *Eth. 3. 6*  
did well to place *Po-  
uertie* in the ranke of  
things *Terrible*; for, be-  
sides the nips, and pin-  
ches it giues, which  
shrinke vp the heart, like  
a piece of *Northerne  
Cloth*; not *Vertue* herselfe,  
but shall passe vn saluted,

Iohn

14.27.

2. Cor.

8.9.

*Ad He-  
liod.*

Gen.

28.11.

Dan.1.

15.

Mat.

12 1.

if Shee goe in ill Clothes. Howbeit the *Christian* hauing the *Legacie of Peace* bequeathed him by his *Sauour* (in whose person also *Pouertie* is sanctified) contenteth himselte with the saying of Saint *Ierome*; *Affatim Diues est, qui cum Christo Pauper est: He is abundantly Rich, that is Poore with Christ.* Thus *Iacob* can sleepe on a Pillow of Stone: *Daniel* is content with *Pulse*, and *Water*; and the *Disciples* are glad of *Eares of Corne* on the *Best Day of the Seuen.*

CHAP.

## CHAP. XXXII.

*That a Good Conscience  
comforteth in Imprison-  
ment.*

**W**HEN LENTVLVS  
(the Conspiratour)

*Salust.  
con. Cat.*

was carryed to Prison,  
and put in the Dungeon  
called *Tullianum* (a roome  
ouer-head vaulted with a  
stone-arch, and exceeding  
darke, and vnsauourie)  
oh, with what horreur  
was he surprized, hauing  
no friend to flye to but  
his *Conscience*, which (like  
his *Executioner*) was rea-  
die to strangle him! But

G 3 wher



Aug. de  
Civit.  
Dei, lib.  
I. cap. 8.

when *Paul*, and *Silas* are  
fore beaten with Rods,  
are cast into the *Inner Pri-  
son*, and set fast in the  
*Stockes*, they cheerefully  
*sing at Midnight*; *Tantum  
interest, non Qualia, sed  
Qualis quisque patiatur:*  
*Such difference is there, not  
betweene the Sufferings, but  
the Sufferers.*

Mat.  
27.2.

These holy men had  
*Peace of Conscience*, which  
(as Saint *Augustine* de-  
scribes it) is, *The Garden  
of Eden: A Golden Bed of  
Rest: and the Mercie-seate  
of the Cherubins.* For they  
were thus shamefully in-  
treated for *Christs* sake,  
whose

whose sacred hands had  
 beene bound with Cords  
 for the purchase of their  
 libertie. O *Rex Regum,*  
 & *Domine Dominantium,*  
*quid tibi, & Vinculis ! O*  
*King of Kings, and Lord of*  
*Lords, alas, what haue*  
*Bonds to doe with thee !*

*Ber. de*  
*Passion.*  
*Do. c. 4.*

### CHAP. XXXIII.

*That a Good Conscience*  
*comforteth in Sicknesse.*

**T**H E comfort that  
*Abaziah* hath, when  
 hee is cast vpon his bed of  
 sicknesse, is *Baal-zebub,*  
 the god of *Ekron*. When  
*Asa* is troubled with the

*2. King.*  
*1. 2.*

*2. Chr.*  
*16. 12.*

G 4 GOWT,

Isaiah  
38.3.

Bonum.  
Conser-  
uatiuū.  
Congre-  
gatiuū.  
Com-  
munica-  
tiuum.

Gowt , his hope is the *Physician*. But when *Heze-  
kiab* is neere vnto death,  
hee hath recourse to *Con-  
science*, for succour: *I be-  
seech thee, Lord, remember  
now , how I haue walked be-  
fore thee in truth , and with  
a perfect heart , and haue  
done that which is Good in  
thy sight : Hee meanes it  
of all kindes of Goodnesse,  
whether it bee Preseruing,  
or Vniting, or Communica-  
ting: which yet he speaks  
not in a vaine confidence  
of merit , but in a cheere-  
full testification of his  
Faith. Not vnlike to this,  
is the behauour of Gods  
Chil-*

Children ; in their languishments: for thus they resolute from the *Apostle* PAUL ; *Whether we live, we live unto the Lord: or, whether we dye, we dye unto the Lord: whether we live therefore, or dye, wee are the Lords.*

Rom.  
14.8.

### CHAP. XXXIIII.

*That a Good Conscience comforteth at the time of Death.*

**T**Here are *four* things that make *Death* formidable; The *Parting* with the *World*: the *bitter Pangs* of it : the *Horror* of the

G 5

Grave:



*Graue: and the Consideration of Iudgement following.* Against all these doth *Good Conscience* arme the *Christian*, and inable him to incounter them, eyther ioyntly, or diuidedly. And first, for *Parting with the World*, he hath his witnesse within himselfe, that since the time of his effectuall calling, hee neuer set his heart vpon it; so the absence cannot bee verie grieuous, where the possession was but faintly taken. As for the *Pangs* that clap to the heart in *Death*, I confesse (with *S. Augustine*) that they are  
so

so sharp, as that no tounge  
 is able to expresse them:  
 but yet this is his com-  
 fort, that hath a *Regene-  
 rate Conscience*, that the  
*Lord* in mercie will eyther  
 mitigate the pain, or pro-  
 portion the patience, or  
 else cause him to triumph  
 in Saint *Hieromes* words,  
 (which hee borrowed  
 from the Prophet *H O-  
 SEA*) *O mors, qua fratres  
 diuidis, & amore sociatos,  
 crudelis, ac dura dissocias,  
 Deuorasti, & Deuorata es!*  
*O Death, that art woont to  
 part owne-brothers, and (in-  
 exorable as thou art) doeſt  
 separate those friends whom  
 affec-*

*Tam  
 moleſta  
 eſt mors,  
 ut nulla  
 explica-  
 ri locu-  
 tione  
 poſſit.*  
*De Ciu.*  
*l. 13. c. 11*

*Ad He-  
 liodor.*

*Hof.*  
*13. 14.*

Iob.

10.22.

1. Theſ.

4.13.

Iob.

37. 4.

affection hath made one, thou haſt deuoured, but art now deuoured thy ſelfe! Now for the Graue, it is true, that (as *Iob* deſcribes it) it is a *Land of Darkeneſſe*, and *Confuſion*; but yet *Good Conſcience* (that ſuckes comfort out of *Gall*, and *Worme-wood*) is not in this caſe deſtitute. For, can *Darkeneſſe* ſtrike terrour, when the bodie is aſleepe? Can *ſtinck* annoy, when the ſenſes are bound vp? Can the *Worme* affright, which is my *Mother*, and my *Siſter*? Can *Scalpes*, and *Shin-bones* terrifie, and amaze mee, ſith  
Hee

Hee that shall, one day,  
seuer the *Sheepe* from the  
*Goates*, doth now perfect-  
ly distinguish betwixt  
*Bone* and *Bone* in the *Char-*  
*nel-house*.

Mat.  
25.32.

And hath not my *Sa-*  
*uiour* taken possession of  
the *Graue*, with his owne  
blessed bodie, which was  
imbalmed with sweet *O-*  
*dours*; and made it of a  
rotten *Cabine*, a delight-  
full *Bed of Downe*? And  
for the *Day of Iudgement*,  
shal I not lift vp my head  
to thinke of it, since it is  
the *Day of my Redempti-*  
*on*? Take away the com-  
fort of the *Resurrection*.

Iohn  
19.40,  
41.

Isaiah  
57.2.

Luke  
21.28.  
1. Cor  
15.14.  
&c.

and



and take away the *Staffe* of *Christianitie*; for then, my *Faith* is vaine, and my zealous indeuour of *holinesse* is vaine, and the *teares* vaine that I haue shed for my sinnes, and the *Prayers* vaine that I haue made for their forgiveness, and those vn-speakeable *ioyes* are vaine, which so oft I haue wisht, which so long I haue longed for, and the *Sacraments* (the Seales of my Saluation) are vaine, and the *Booke* of *Bookes* (the *Holy Bible*) is vaine, and woe is me that euer I was borne, for the *Pagan* is hap-

happier than I, and the Epicure is happier than I, and the fourefooted Beast that eateth Hay, is happier than I.

CHAP. XXXV.

*That a Good Conscience  
comforteth at the Day of  
Iudgement.*

NOW, if the contemplation of the Day of *Iudgement* approching, doe bring with it such a waight of consolation: oh, what vnspeakeable gladnesse of heart will the true *Professor* be possessed of, when he shall actually  
ap-

Mat.  
23.34.

*Ad He-  
liod.  
Veniet,  
veniet  
illa dies,  
&c.*

appeare before his *Redeemer*! O the sweete Musicke of *Come yee Blessed!* and, O the thunder-clap of *Goe yee cursed.*

To this very purpose Saint *Ierome* speaketh notably: The day wil come, yes, it will surely come, when this corruptible, and mortall, shall put on incorruption, and immortallitie: and then, blessed be that seruant, whom the Lord finds waking. The *Earth* with her inhabitants, shall tremble at the sound of the *Trumpet*, but thou, good *Christian*, shalt reioyce. The *World* shall moune,

mourne, and roare, and knock the brest: the heart of mightie *Kings* shall bee seene to beate, and throbbe through their sides; the wanton *Mistresse* shall bee brought forth with her *Brats*, and the *Stately Gallant*, with his *Plume*, and *Buskin-like Eloquence*. Then foolish *Plato*, and his Schollers, must answere for their *Communitie*: and profound *Aristotle*, shall not haue one poore *Argument* to helpe himselfe withall. But thou, (now forlorne, and despised) *Christian*, shalt then exult,



ult, and triumphantly say,  
*Loe*, this my *Iudge*, is the  
*Child* that cryed when he  
was swadled in the Man-  
ger : this is *Hee*, that (in  
contempt) was called the  
*Carpenters Sonne* ; this is  
*Hee*, that in his infancie  
did flye from man, being  
*God*, into *Egypt*. This is  
*Hee*, that was clad in *Pur-  
ple*, was wounded with  
the *Crowne of Thornes*,  
was held a *Coniurer*, a *Sam-  
maritan*, and *One* posses-  
sed of a *Deuill*. O *Iew*, be-  
hold the hands which  
thou nailedst ! O *Romane*,  
look vpon the side which  
thou diggedst ! come  
neere,

neere, and see whether it  
bee the selfe-same bodie,  
or no, because ye gaue  
out, that his *Disciples* had  
closely stolne him away  
by night. Hitherto Saint  
*Ierome*.

## CHAP. XXXVI.

*A complaint that Good Con-  
science is so little set by.*

**N**otwithstanding all  
that hath bin spoken  
concerning the incompa-  
rable *Treasure* of a Good  
*Conscience*, what man (a-  
las) makes any account  
of it? The *Ambitious* is  
hot in the pursuit of Ho-  
nour,

Ad En-  
stoch.  
Virg.

1. Sam.  
2. 30.

now, but makes not Con-  
science priuy to his intent;  
so neglecting the one, hee  
fals short of the other; for,  
*Gloria virtutem quasi um-  
bra sequitur* (saith Saint  
IEROME) & *appetitores  
sui deserens, appetit con-  
temptores*: It is the nature  
of Glory to follow Vertue as  
her shadow, and to forsake  
her followers, while she fol-  
lowes her contempters. But  
would hee consult with  
the Booke of God, and take  
in his way, *Honorantes me  
Honorabo*; he should find,  
that Conscience were the  
compendiary way to true  
Glory; which the verie  
Hea-

*Heathens* shadowed (as is noted by Saint *Austine*) when they built the *Temples* of *Vertue*, and *Honour*, so close together, that none could passe vnto the last, but through the former.

*Aug. de*  
*Geni. lib.*  
*5. c. 12.*

The *Great Ill* Man (having discharged *Conscience* for comming vpon his ground) sacrilegiously takes away the *Tythes*, and *Offerings*, which *Scripture* auoucheth to bee a part of the *Lords Crowne*, and ancient *Demaynes*: & being fleshed with the *Reuenewes* of the *Church* runnes with open mouth vpon

*Leuit.*  
*27. 30.*



vp on the *Commons*, and deuoures whole *Townes*, and *Countries* before him; in hope, at length, to bee Lord of as much ground, as a *Kyte* can well flye o-uer in a day. O *Rauen*! For hee builds his nest alone, and dips his Bill in poore mens blood, vp to the Eyes. Hee hath got the aduantage of the *Hill*, that his deadly *Pile* might strike downe all before it; which being cast counter-mount, or in a plaine le-uil, could not be so dangerous. Which *S. Chrysostome* considering, concludeth thus seuerely against the whole

This saying of *S. Chrys.* is often cited by *Lactimer*.

whole *Ranke* of them;  
*Miror si aliquis Rectorum*  
*potest saluari*; I wonder if  
any of these Great men can  
be saved; where (yet) hee  
doth not import an *Impos-*  
*sibilitie*, but a *Difficultie*.

The *Usurer*, and his  
*Broker*, vnmercifully fa-  
sten their gryping Talons  
vpon the bosome of the  
decayed *Borrower*: tell  
them of *Good Conscience*,  
they terme you *Pragmati-*  
*call*, and with full mouth  
talke of their *Thousands*,  
as if they were able to  
spit *Shillings* in the face  
of any one that durst op-  
pose them.

The

James  
2.3.  
Sit thou  
here vnder  
my  
Foote-  
stool.

The subtle *Lawyer* that pleades in ill Causes, sels silence, takes Fees with both hands, and like an ill *Surgeon*, keepes the wound of his *CLIENT* greene, esteemes of *Conscience*, as the *Rich-man* in Saint *James* of his poore-apparrel'd *Guest*, that is, he makes her his *Foot-stooles* *Foot-stool*.

The deceitfull *Tradesman*, that keepes a *weight*, and a *weight*, because hee hath an heart, and an heart, holds *Conscience* an vtter *Enemie* to his thrift; and because hee meaneth to be vnreasonably

bly rich, hee can well bee content to be vnmeasurably sinfull.

The Bold-fac't *Stage-player*, that trades in poysoning all Sorts and Ages, with Verses reezdin the Smoke of *Lust*, and Blasphemous *Scripture-Iests*, broke in the verie face of God, is worthily cast out (as the Bane of *Conscience*) to the vtmost welt of the skirt of the *Suburbs*.

H CHAP.



## CHAP. XXXVII.

*That Gods dearest Children  
are often troubled in  
Conscience.*

**I**T is the manner of the vnreclaimed person, to blesse himselfe in the conceit of his light-heartednesse: and to wonder that the staid, and mortified *Christian* can bee so sad, and so vnsociable. But (alas) hee must vnderstand, that *Sapiens miser*, plus *miser*, quàm *Rusticus miser*; *The Wise man in his affliction, is more passionate then the Vnlearned; for he knowes how*

how to exaggerate the causes of his griefe, whereof the other cannot skill. And though no outward crosse lye on him, yet is he so sensible, and apprehensive of his sinne, that the continuation of his Pilgrimage, is but a vicissitude of Joy and Sorrow. Hee is euer fighting out this Praier with Saint Bernard; *Eripe me, Domine, ab Homine malo, id est, à Meipso: Deliuer mee, O LORD, from the Vngodly Man, that is, from mine owne selfe.* And casting backe his eyes on the severall passages of his

H 2      life,

*De Interior.  
Domo.  
31.*

Bern. de  
Int. Do.  
33.

life, he finds it to bee *Pec-  
catum*, or *Sterilitas*; either  
*Sinne*, or *Barrennesse*; so  
his conclusion is this, af-  
ter all debatements, *Nul-  
lum inuenio peccatum, à quo  
non sim aliquo modo inqui-  
natus: I finde no sinne,  
wherewith, in some sort, I  
haue not beene defiled.*

Pf. 6.6.

2. Sam.  
15.30.

Pf. 77.7

Iob. 6.4

This, this was it, that  
made D A V I D water his  
Couch with his Teares;  
made him fast, and goe  
bare-foot, and put Sacke  
cloth on his loynes, as if  
he had beene at the brim  
of *Despaire*, as in truth  
he was. And so was Iob,  
when the Lord set him vp  
as

as

as a *Butt* to shoot at, and  
sent poysoned Arrowes  
singing into his bosome.  
So that it is not a matter  
of dislike to see a Brother  
*Afflicted in minde*, but ra-  
ther of reioycing; foras-  
much as *Trouble of Con-*  
*science* is a necessary part  
of *Repentance*, without  
which there is no hope of  
*Saluation*.

H 3 CHAP.



## CHAP. XXXVIII.

*Of sundry Comforts against  
excessive griefe for Sin;  
and first, of the Consi-  
deration of the Infinite-  
nesse of Gods Mercie.*

*Super  
Cantica.  
Ser. 38.*

**I**T is a worthy obserua-  
tion of Saint Bernard,  
that *The Ignorance of God,*  
*bringeth forth Despaire.*  
For when the *Christian* is  
in his *Agonie*, his owne  
carnall reason will assault  
him on this manner: *Quia  
facis? Et vitam istam vis  
perdere, & futuram? What  
now? wilt thou lose this life,  
and the other too? Nequa-  
quam*

quam pro tot, & tantis peccatis, nec si te excories, sufficies satisfacere; Thou shalt neuer bee able to satisfie for thy sinnes (so many are they, and so enormous) no not if thou shouldst flay thy selfe.

Which sharpe temptation must be thus resisted: *Grave est vulnus quod habeo, sed ad Omnipotentem confugio: de meo tam Lethali vulnere desperarem, nisi tantum Medicum reperirem: My wound (I confesse) is deepe and dangerous, but I flye for cure to One that is Omnipotent: I should utterly despaire, but that I haue found so incom-*

*Aug. in  
Ps. 51.*

Pfal.  
40.12.

*parable a Physician.* For though my finnes haue taken such hold on mee, that I am not able to look vp, and that they be more in number then the haire of my head, so that my heart faileth mee to recount them: yet are they not *Infinite*, as is *G O D S Mercie*. And therefore if *Satan* shall whisper in mine eare, that my finnes are greater than can bee forgiuen, I will answer him out of *Saint Bernard*, *Mentiris, Latro, quia maior est Pietas Dei, quàm quis iniquitas: Thou lye'st, thou Thiefe, for the goodnesse*

ness of God is greater than  
 my wickednesse: *yeher is, or  
 can be.* The LORD de-  
 scribing himselfe, for the  
 comfort of his chosen, re-  
 peateth his *Mercy*, eight,  
 or nine times together. Is  
 He so Rich in Grace, and  
 shall I bee so poore in  
 Faith? Is it not his *Mercy*  
 that is *Communis Peccan-  
 tium Portus*? The Common  
 Harbour of all (Penitent)  
 Sinners? For it is not the  
 Wisedome of God, nor his  
 Power, nor Justice, that  
 keepes the broken heart  
 from dying away, but his  
*Mercy*: which all men find  
 (by experience) to be the

Exod.  
 34.6.

Ephes.  
 2.4.



sweetest proprietie of his  
*Nature.*

*De E-  
uang.  
Sept.  
Pannum.*

Saint *Bernard* in a cer-  
taine *Sermon*, makes men-  
tion of a *Seuen-fold Mercy*,  
which (hee sayth) each  
Child of G O D may find  
in himselfe.

- I. The *First*, is a *Preuen-  
ting Mercy*, by which the  
L O R D preserues his *Elect*  
from falling into grosse  
euils; *Fateor, & fatebor*,  
(sayth he) *nisi quia Domi-  
nus adiuuit me, paulò minùs  
cecidisset in omne peccatum  
anima mea: I doe, and will  
ingenuously confesse, that  
vlesse the Lord had pre-  
serued me by grace, my Soule  
had*

had gone neere to haue lasht  
into all sinne.

The Second, is a For-  
bearing Mercy, whereby  
the LORD waiteth for  
the Conuersion of a Sin-  
ner. In regard whereof  
the same *Authour* writeth  
thus: *Ego peccabam, & tu*  
*disimulabas, non contine-*  
*bam à sceleribus, & tu à*  
*verberibus abstinebas: I*  
*sinned, O LORD, and thou*  
*seemedst not to regard it: I*  
*contained not my selfe from*  
*wickednesse, but thou ab-*  
*stainedst from scourging me*  
*for the same.*

2.

The Third, is an Al-  
tering, or Changing Mercy,  
which

3.

which makes a man settled in the resolution of holinesse, where before hee was prophane, and loose in his behauour.

4. The *Fourth*, is an *Embracing Mercy*, whereby God assureth the *Conuert* of his *Favour*.

5. The *Fifth*, is a *Confirming Mercie*, which strengthneth and vpholdeth the *Righteous* in his goodnesse.

6. The *Sixth*, is a *Mercy*, that sets him in the hope, and expectation of *Glory*.

7. The *Seuenth*, is a *Crowning Mercy*, where is *Livery*, and *Seysin*, and full  
pos-

possession of the Kingdome of Heauen.

Thus the LORD hath *Seuen Mercies*, nay, *Seventy times Seuen Mercies*, euen an innumerable multitude of compassions, for the poore distressed sinner, that groneth vnder the burden of his transgressions. Therefore if I Pray, this shall be my *Petition*, O God, be mercifull vnto me a Sinner; and if I giue thanks, this shall be the *Foot* of my Song, For his mercy endureth for euer; for his mercy endureth for euer.

Luke  
18.13.

Psal.  
136.

CHAP.



## CHAP. XXXIX

*Of the Second Comfort in  
trouble of Conscience,  
which is the Medita-  
tion of the Bloud of  
CHRIST.*

1. Iohn  
1.7.

Col. I.  
20.

NExt, when my Soule  
is heauie vnto *Death*,  
I must haue recourse to  
the *Bloud of Christ*, whose  
propertie is to *cleanse*  
from *Sinne*, and to make  
an *atonement* betweene  
G O D and M A N. And for  
my further increase of  
comfort, I must call to  
minde the seuerall *Effu-  
sions* thereof, as they are  
re-

recorded in *Scripture*.

The *First* Bloud hee shed, was at his *Circumcision*, when hee was but *Eight* dayes olde, which *Saint Bernard* cals, *Matuum Martyrium*; *A time-ly Martyrdome*. To which end hee further addeth; *Vix natus est Cæli Gloria, Cæli Diuitiæ, Cæli Delicia, dulcis I E S V S, & ecce recenti ortui Crucis dolor copulatur*: Scarce was sweet *I E S V S*. come into the *World*, who was the *Glory*, the *Riches*, the *Delight* of *Heaven*, but he underwent the painefulnesse of the *Crosse*.

Luke  
2.21.

De Pas-  
sion. Dō.  
cap. 36.

The

Bern.de  
Passione  
Dom.

Luke  
22.44.

Iohn  
19.1.

The *Second* effusion of Bloud, was in his *Agonie*, whereof Saint Bernard speaketh thus; *Ecce quàm Rubicundus, & quàm totus Rubicundus*: Behold, how Red, and how all-over Red He is: for Saint Luke affirmeth that his sweat was like drops of Bloud trickling downe to the ground.

The *Third* effusion of Bloud, was at his *Whipping*; *O cum quanta quantitate, putas illum sanctissimum sanguinem, è conscisso corpore, & flagellato, distillasse in terram!* Oh, in what abundance, thinke yee, did that

that most sacred Bloud of  
his, powre downe from his  
torne, and scourged body e-  
uen vnto the ground!

The *Fourth* effusion of  
Bloud, was when the  
*Crowne of Thornes* was  
despightfully clapt vpon  
his head: *Nec hic puto de-  
fuisse Riuos Sanguinis*, saith  
Saint BERNARD; Nor  
can I thinke, that at this  
time, there wanted *Riuers* of  
Bloud.

The *Fifth* effusion of  
Bloud, was vpon the  
*Crosse*, where his hands,  
and feete, and side were  
pierced; *Quis unquam tam  
grauia, tam pudenda passus  
fuit?*

Iohn  
19.2,

Iohn  
19.18.



Bern. de  
Passione.

*fuit ? Who was euer thus  
cruelly, and thus shamefully  
handled? Contendunt Pas-  
sio, & Charitas; illa, vt plus  
ardeat: ista, vt plus rubeat:  
His Passion, and Love doe  
strive together: that, that  
it may bee hotter: this, that  
it may be redder. O suavissi-  
me vniuersorum Domine,  
& Saluator, Bone I E S V,  
quales tibi condignas gra-  
tiarum referre potero actio-  
nes! O blessed I E S V, the  
most gracious L O R D, and  
Saviour of all thy Chosen,  
how can I render thee suf-  
ficient thanks! for thy Gar-  
ment is dipt in Bloud, and  
the chastisement of my*

Reuel.  
19.12.  
Isaiah  
53.5.

*Peace*

*Peace hath beene vpon thee  
from the beginning of thy  
dayes, vnto thy Death, yea  
and after thy Death.*

### CHAP. XL.

*Of the Third Comfort in  
trouble of Conscience,  
which is, the Considera-  
tion of the Indefinite-  
nesse of Gods Promises.*

**W**HEN Satan (that  
Murtherer, from  
the beginning) shall lay  
the Razor close vnto my  
throate, and shall labour  
to threape mee downe,  
that though there were  
an Ocean of Christs Bloud,  
yet

John  
8.44.

Isaiah  
55.1.

Mat.  
11.28.

yet not one drop belonged vnto me : then stands it mee in hand , to pitch my thoughts vpon the *Vniuersality* of *Gods Promises*, where-from I cannot exempt my selfe, without iniurie to God , and prejudice to mine owne Soule. For, sith the Lord proclaimes a *Generall Pardon* in the *Prophet*, *Ho, E-very one that thirsteth, come ye to the Waters* : and that our *S A V I O U R* inuiteth *All that are Weary, and Heavy-laden*, to come vnto him ; why should I be so cursedly vngratefull, as to except my selfe, a-  
boue

boue all other, and wilfully refuse the gracious offer of my Saluation? Nay, why should I not rather reason thus with Saint PAUL;

*Christ Iesus came into the World, to saue Sinners:*

*Therefore hee came to saue ME, the Chiefe of Sinners.*

1. Tim.

1.15.

### CHAP. XLI.

*Of the Fourth Comfort in trouble of Conscience, which is the consideration of most grievous Sinners that haue bin pardoned vpon their Repentance.*

**S**VCH is the subtlerie of the Spirituall Adversarie,



*savie*, that in the practicall discourse before the committing of some crime, he inchanteth the Sinner with the spell of *Mercy*; but when hee hath once intangled him in his Net, hee shewes him nothing but the sanctions of the *Law*, to bring him to utter abashment, and confusion. At which time I must remember those mightie sinners, that haue beene forgiuen, vpon their serious humiliation. And thus I must reason: Am I worse then *DAVID*, that went in, to *Bathsheba*, and imbrued his hands in the blood

2. Sam.  
11.

bloud of *Vriah*? Am I  
 worse then *Manassis*; I-  
 dolatrous, Murderous,  
 Notorious *Manasses*? Am  
 I worse then *Peter*, that  
 curst, and band, and for-  
 swore his Sauour? Am I  
 worse then *Mary Mag-  
 dalen*, that was posselt of  
*Seuen Devils*? Am I worse  
 then the *Jewes*, that scour-  
 ged and spit vpon, and  
 reuiled, and crucified the  
*Lord of Life*? Since these  
 haue obtained pardon  
 vpon *Repentance*, what  
 should barre M E E from  
 it, vpon the same conditi-  
 on? O, but my *Righteous-  
 nesse* is like the *morning  
 dew*;

2. King.

21.

2. Chr.

33.

Mar.

26.74.

Luke

8.2.

Acts 2.

36,37,

41.

In Psal.  
51. cont.  
Nowat.

dew; for my *Conscience* tells me, that I haue had many fearefull *Relapses*. To this I answere from CHRY-  
SOSTOME; *Peccasti? Pœ-  
nitere: Millies peccasti?  
Millies Pœnitere; Millies  
Pœnitet? Adhuc etiam  
Pœnitere: Hast thou sinned?  
Repent; Hast thou a thou-  
sand times sinned? Why  
then, a thousand times Re-  
pent. Hast thou Repented a  
thousand times? I say, De-  
spaire not, but still betake  
thy selfe to Repentance.*

Some  
of the  
Scribes  
and  
Phari-  
ses, and  
others.

I dare affirme it, (and  
*Scripture* will beare mee  
out) that those damned  
Wretches that commit-  
ted

ted that vn pardonable  
sin against the *Holy Ghost*,  
might haue beene forgi-  
uen, if they could but  
haue *Repented*. For wee  
must not thinke, that that  
*Hel-backe* sinne is in it selfe  
*irremissible*: but for that it  
is his nature that fals into  
it, to abhorre all motions  
vnto Grace and Good-  
nesse. Then, blessed God,  
create in me a *New* heart,  
and giue mee the singular  
gift of *Regeneration*. I  
craue not *Riches*, nor *Ho-*  
*nour*, nor *Long life*; but  
*Repentance*, *Repentance*, is  
the thing I sue for. O  
*Lord*, vouchsafe it mee,  
I for



for *Iesus* sake, vpon my bare knees I aske it.

CHAP. XLII.

*Of the Fifth Comfort in trouble of Conscience, which is the Consideration of GODS fatherly Chastisements accompanying it.*

**I**N my importable pres-  
sures, and afflictions,  
when, that I feared is  
come vpon mee: when I  
am bereft of Wife, Chil-  
dren, Parents, Health, Li-  
bertie, Maintenance; this  
makes my Cup of Gall,  
and Vineger to runne o-  
uer,

uer, that my *Conscience* in-  
 formes me of my life, ey-  
 ther openly led in pro-  
 phanesse, or vailed ouer  
 with an hypocriticall pre-  
 cizenesse: and besides, *Sa-*  
*tan* insulteth in my mise-  
 rie, and like *Shemei* railes,  
 and throwes stones at  
 mee, as if I were the *Mon-*  
*ster* of the World. But as  
 expert *Physicians* fetch  
 from the *Scorpion* an help  
 against her poyson: so  
 must I extract from the  
 Matter of my woe, a *Pre-*  
*servative* against it. And  
 thus I must hearten vp  
 my selfe: It is euen so, O,  
 Lord, Whom thou lo-  
 uest,

Heb:  
12.8.

Hieron.  
ad Ca-  
sirut.

uest, thou chastnest, and  
scourgest euery Sonne  
that thou receiuest. If I  
bee without correction  
(whereof all are parta-  
kers) then am I a Bastard,  
and not a Sonne. *Quid in-  
ter Reges, Iosia sanctius?  
Ægyptio mucrone interse-  
ctus est; Quid PAVLO  
sublimius? NERONIA-  
NVM gladium cruentauit:  
What King was euer holier  
than IOSIAH? Yet was hee  
slaine by the Sword of Æ-  
gypt; Who more Heroicall,  
than PAVL? yet dyed hee by  
the Blade of NERO. Mag-  
na ira est, quando peccanti-  
bus non irascitur Deus;  
God*

*God is thorowly angry with Sinners, when he seemes not to be angry at all.*

*Ibid.*

# CHAP. XLIII.

*Of the Sixth Comfort in trouble of Conscience, which is Mourning for sinne.*

**I**F, when my Conscience is vpon the Racke, and that I call my Saluation into doubt, I can lament my finnes and rebellions, with brackish teares, or sorrowes equiualent: I haue iust cause of consolation. For *first* it is certaine, that *Iudging* my  
I 3 selfe,

I. Cor.  
II. 31.



Pfal.  
126.5.

Oculus  
veluti à  
Tineis  
Corro-  
sus est.  
Vatab.  
in Psal.  
6.7.  
De cin.  
Dei, lib.  
20.c.17.

selfe, I shall neuer bee  
Iudged of the Lord. A-  
gaine, it is an *Axiome* in  
Scripture, that, *They that*  
*sow in teares, shall reape in*  
*ioy.* Thirdly, I find, that  
the godliest men were the  
greatest *Weepers*; as *David*  
(for one) whose eye was  
*worme-caten* with *blubbe-*  
*ring.* To the which con-  
senteth Saint *Augustine*,  
when hee sayth, *Quanto*  
*quisq; est sanctior, tanto est*  
*eius fletus uberior:* The ho-  
lier a man is, the more  
p'entifull is hee in weeping.  
Fourthly, the teares that  
flow from a contrite  
heart, are accepted of  
God,

God, as *secret Prayers* :  
 therefore sayth Saint  
*Ambrose, Lachryma, tacite*  
*quodammodo sunt preces* :  
 Teares (in some sort) are  
 close supplications. Fifthly,  
 the teares of a peniue sin-  
 ner reioyce the blessed  
 Saints of Heauen : to this  
 end sayth Bernard, *Lachry-*  
*ma Peccatorum, Delicia An-*  
*gelorum* : The teares of Sin-  
 ners, are the delights of An-  
 gels. Sixtly, the merrie  
 sports of Theaters, come  
 very farre short of the  
 comfort that goes with  
 teares. & for so sayth Saint  
*Augustine, Dulciores sunt*  
*lachryma orantium, quàm*

Ser. 46.

 Super  
 Cant.  
 Ser. 68.

 In Psal.  
 128.

De modo  
Benè  
viv. Ser.  
10.

*gaudia Theatorum: More  
sweet are the teares of them  
that pray, than the pleasures  
of Stage-plays. Seuenthly,  
it is a signe that hee is re-  
spected of God, whose  
heart by grace is dissol-  
ued into teares. Omnis  
Peccator (sayth Saint Ber-  
nard) tunc se cognoscit visi-  
tari à Domino, quando com-  
pungitur ad lachrymas: Then  
doth the Sinner perswade  
himselfe that hee is visited  
(in mercie) of the LORD,  
when his griefe for sinne  
shewes it selfe in teares.  
Eightly, if teares (as the  
same Authour testifieth)  
bee miraculously turned  
into*

into Wine, which issue forth in the seruour of Charity to our Neighbour; then much more those, which the Sacred Fire of GODS Spirit hath distilled from true remorse for sinne: whereof if wee drinke til we scarce know where we are, it is but *Sobria quadam Ebrietas*; A certaine sober kind of Dizziness.

## CHAP. XLIIII.

*Of the Seuenth Comfort in trouble of Conscience, which is Prayer.*

**A**S our Blessed SAVI-  
OUR, in the dayes of  
I 5 his

In Epi-  
phan.  
Dom.  
Ser. 3.



He. 5. 7

Isaiah  
63. 7.

his flesh, did offer vp  
 Prayers, and Supplicati-  
 ons vnto his FATHER,  
 with strong crying, and  
 teares, and was also heard  
 in that which hee feared:  
 so is euery *Christian*, in  
 the terrour and conster-  
 nation of his minde, to  
 inuocate G O D S Name  
 with all *Faith*, and *Zealous-  
 nesse*. For, since *Prayer* is  
 of such a preuailing na-  
 ture, that it pierceth the  
 Heauens, and importunes  
 the L O R D for succour,  
 not suffering him to rest,  
 vntill hee haue mercy on  
 the *Suppliant*: how can he  
 want comfort, that is se-  
 du-

dulous in the vse of it? The *Prophet DAVID* was often wounded grievously in *Conscience*: and in all his *Agonies*, hee still hath recourse to *G O D* by *Prayer*. And this is very obseruable, that his *Petitions* in that case, howsoever they beginne in *griefe*, yet they end in *ioy*. O Lord, *rebuke mee not in thine anger!* an heauie entrance: yet thus hee exulteth in the cloze, *Away from me, all yee workers of iniquitie; for the Lord hath heard the voyce of my weeping.* So, when hee powreth out this complaint, *My God,*  
*my*

Ps. 6.1.

8.

Ps. 22.1.

23.44.

Pf. 69.1

*my God, why hast thou forsaken mee?* what can bee imagined more sad, and rufull? yet in the conclusion, where he calls vpon the faithfull to congratulate Gods great regard of him, doth not the gladnesse more then counteruaile the sorrow? In like manner, when hee cryeth out as for life, and death, *Save mee, O Lord, for the waters are entred euen to my Soule;* what beginning can bee more passionate? yet if wee descend to the latter part, it will not much differ from a *Song of Triumph*. It were no hard

hard matter to quote sundry other places to this purpose : but these may suffice, as a direction to the rest.

Now the ground of our hope in the *Inuocation* of GODS Name, is both a *Commandement*, and a *Promise* : *Call vpon mee in the day of trouble, and I will deliuer thee.* O the vn-speakeable solace of *Gods Children*, that are not onely inuited, but charged, to call vpon their heauenly *Father*, in all their necessities, with a most gracious assurance to bee heard, when they shall aske,

Psal.  
50.15.



Isaiah  
65.24.  
Rom.  
8.15.

Judges  
12.6.

Isaiah  
40.31.

aske , nay , *before* they aske ! O the glorious privilege of *Spirituall Adoption*, which is a lawfull *Act*, not imitating, but transcending nature; found out of GOD, not for the comfort of a *Father* that wanteth *Children*, but for the comfort of *Children* that want a *Father*. It is this that makes vs cry *Abba, Father* ! It is this that makes vs say, *Shibboleth*, not *Sibboleth*: it is this that makes vs renew our strength, and lift vp our wings, as the *Eagles*.

Say, yee that are the *Sonnes of the Liuing God*,

God, yee that alone can  
 speake the *Language* of  
*Canaan*, if euer yee made  
 an holy & feruent Praier,  
 and felt not an heavenly  
 reioycing after it. And  
 say, if yee find it not true  
 in experience, that much  
 Prayer, much Comfort;  
 little Prayer, little Com-  
 fort; no Prayer, no Com-  
 fort. O, it must needes  
 be so. For as Saint BERNARD well sayth, *Quando*  
*oramus, Spiritum Sanctum*  
*ad nos vocamus: As oft as*  
*we pray, wee call the Holy*  
*Ghost vnto vs.*

But here it must be re-  
 membred, that in the  
 an-

*De In-  
 ter. Dō.  
 cap. 48.*

anxietie and perplexed-  
nesse of our Soules, wee  
frame our Petitions, (for  
their matter, and con-  
tents) according to the  
patterne of the LORDS  
PRAYER, concluding  
also (vsually) therewith  
our owne Supplications.

De Ora.  
Dom.

For (as Cyprian noteth)  
*Quanto efficacius impetra-*  
*mus, quod petimus in Chri-*  
*sti Nomine, si petamus ipsius*  
*Oratione?* How much soo-  
ner shall wee obtaine what  
we desire in Christs Name,  
if withall we request it in his  
owne Words? For it is to  
be beleueed, that no Saint,  
nor Angel is able to  
match

match that *Platforme* of *Prayer*; whether wee regard the *Authoritie* of it, or the *Breuitie*, or the *Perfection*, or the *Method*, or the *Efficacy*, or the *Necessitie*.

CHAP. XLV.

*Of the Eighth Comfort in trouble of Conscience, which is the Reading of Scripture.*

**E**xcept thy Law had beene my delight (sayth **DAVID** to the Lord) I should haue perished in my trouble: (where by Law is meant, not the Decalogue onely, but

PS. 119.  
92.



Caluin.  
Vatab.  
Moller.  
in Psal.  
19.

Phil.  
2.16.

2. Cor.  
1.3.

but the whole *Couenant of GOD.*) Saint Paul calleth the *Scripture* ( especially the *New Testament* ) the *Word of Life* ; because as it is *Verbum Domini, The Word of the LORD* ; so it containeth nothing (in effect) but *Verbum Dominum, The word, The Lord.* Now where *CHRIST* is the *Subiect-matter*, there must needes bee cause of *Iubilation.* Certainly, as the *LORD* is the *God of all Comfort*: so the *Bible* is the *Booke of all Comfort*: which if wee perceiue not, the fault is in our pallate, according to that of Saint

AVGVSTINE, *Mel amarum Febrienti : Not honie it selfe, but is bitter to the Aguish.*

In Psal.  
19.

I confesse, the *Bookes* of *Heathen Writers* doe promise comfort in calamitie, but (alasse) they performe it not : but are like a *Brooke* that swels in Winter, when there is no neede of it, and is dry in Summer, when the *Passenger* fainteth, and panteth for heat. For being ignorant both of *Sinne*, the wound, and of *Christ*, the *Remedie*, the succour they afford, must needes bee wearish. No : if wee will

Iob.  
6.17.

1. King.  
10. 22.

will haue good *Gold*, wee must goe to *Ophyr*: if good *Balme*, to *Gilead*: if good *Wine*, to *CHRIST*, at the *Wedding of Cana* : and, if good *Tidings*, to the *Booke of God*. For, to make a *Voyage*, when the mind is deadd, to *Gentile Authors* for refection (especially to their merrie *Poets*) is little better than traueilling to *Tharshish* for *Apes*, and *Peacockes*. I appeale to all the *Seruants of God*, and chiefly to the old experienced *Souldiers of IESVS CHRIST*, if euer they were eased of the *Sting*, and *tumour of Conscience*,

science, by any Writing  
vnder Heauen, but the  
*Bible*; or by some *Booke*,  
that hath borrowed all  
the sweetnesse it hath  
thence-from. And more,  
let them say, if at any  
time they hailed to this  
*Fountaine of living waters*,  
(taking with them their  
*Pitcher*, that is, true *Faith*)  
and came not backe with  
wonderfull refreshment.

There is a rare and  
profitable *History*, recor-  
ded by Saint *Augustine*, of  
*Himselfe*, in his *Confessions*.  
His words are these: Re-  
calling to minde, and ag-  
grauating my miserie,  
there

Lib. 8.  
c. 12.



there arose a great storme,  
which brought forth a  
pealing showre of teares.  
Whereupon I went aside  
from my friend *Alipius*,  
that I might more freely  
giue my selfe to weeping.  
And laying mee downe  
vnder a certaine *Fig-tree*,  
mine eyes gusht out with  
Riuers of Waters ; and  
thus I bemoned my selfe  
to GOD; O LORD, how  
long? how long wilt thou  
be angry with mee? For  
euer? I beseech thee, re-  
member not my former  
wickednesse. For I per-  
ceiu'd, that still I was hop-  
led in it , and therefore I  
tooke

tooke vp this miserable  
complaint ; *Quamdiu ,*  
*Quamdiu , Cras , & Cras ?*  
*Quare non modo ? Quare*  
*non hac hora , finis turpitu-*  
*dinis mee ?* How long,  
how long shall I put off  
my *Repentance* , with *To*  
*Morrow , To Morrow ?* Why  
turne I not *Now , this pre-*  
*sent houre* , from the filthi-  
nesse of my life ? At which  
wordes ( deliuered with  
bitter mourning ) mee  
thought I heard a voyce  
thus singing from the  
next House : *Tolle , Lege :*  
*Tolle , Lege : Take vp , and*  
*Read ; Take vp , and Read .*  
Then changing my coun-  
tenance ,

tenance, and pondering the matter carefully, and aduisedly, I returned to *Alipius*, where I had left my *Booke* of the *Epistles* of *Saint Paul*; I snatcht it vp, and opened it, and read to my selfe this place, which first presented it selfe to mine eyes.

Rom.  
13.13,  
14.

*Not in Gluttony, and Drunkenesse, neither in chambering, and wantonnesse, nor in strife, and enuying: But put yee on the Lord Iesus Christ, and take no thought for the flesh, to fulfill the lusts of it. Nec ultra volui legere, nec opus erat: Nor would I read any further,*

nor

nor needed I: for so soone  
as I came to the end of  
this clause, my mind was  
secured, and all doubts  
dislodged.

If here it be demanded  
what parts of *Scripture*  
are fittest to bee read for  
the stay of *Conscience*: I  
answere, that for the *Olde*  
*Testament*, the *Prophet I-*  
*SAIAH*, in the iudgement  
of Saint *Ambrose*, who  
counselled Saint *Angu-*  
*stine*, propounding the  
same question, to be con-  
uerfant in *Him*, aboue o-  
thers: no doubt, because  
hee wrote so cleerely of  
the *Messiah* to come, as if

*August.*  
*Confess.*  
*l. 9. c. 5.*

K hee



Prolog.  
in lib.  
Psal.  
Ad Rust.  
Mon.

hee had beene alreadie in  
carnate. But *Athanasius*  
and *Basil*, and *Augustine*  
and *Ierome*, and *Chrysos-*  
*tome*, and almost all the  
*New Writers*, stand  
deeply affected to the  
*Booke of PSALMES*, that  
they hold it the *Store-*  
*house of all good Learning*  
the *Diuine Mistresse* both  
of *Faith*, and *Vertue*, and  
the perfect *Anatomy of the*  
*Soule*. And therefore their  
advice is, that as *ALEX-*  
*ANDER the Great*, who  
woont to put the *Workes*  
of *HOMER*, in the most  
precious *Casket of King*  
*DARIVS*, which glitte

ed all-over with Gold,  
and Gemmes; so, that e-  
very CHRISTIAN (e-  
specially those that are  
burdened in *Conscience*)  
would locke vp the *Booke*  
of PSALMES in the *Cabi-*  
*net* of their hearts, as a  
most incomparable *Trea-*  
*sure*.

Now for the NEW  
TESTAMENT (which is  
more glorious than the  
OLD, as Saint PAUL pro-  
ueth) I am of ZANCHIES  
opinion, that those Do-  
ctrines are most excellent,  
which our *Sauour Christ*  
deliuered with his owne  
mouth; as his *Sermon* vp-

*De Na-*  
*tura*  
*Dei, c. 3.*

Mat. 5.  
 Luke 4.  
 Ioh. 17.

Vpon  
 the *Galatians*.

on the *Mount*, at *Nazareth*,  
 at *Capernaum*, and the  
 heavenly *Prayers*, which  
 hee made a little before  
 and at his *Death*. Where  
 must bee cautiously re-  
 membred, that though  
 the *Sermons* of our S  
 VI O V R, there bee found  
 some sentences of terror  
 and deiection: yet as (*Luther*  
*noteth*) they properly  
 belong not to his office  
 of *Mediator-ship*, and were  
 only bent against the  
 perous Generation of the  
*Pharises*, and others of the  
 straine.

## CHAP. XLVI.

*Of the Ninth Comfort in  
trouble of Conscience,  
which is Singing of  
Psalmes.*

**T**H E R E are sundrie  
Reasons, why the  
Lord would haue the  
chiefe points of Religion  
included in Numbers, by  
the sweet Singer of Israel.  
One is, that they might  
be transmitted pure, and  
without deprauation, to  
Posteritie: for they runne  
so euenly, and so harmo-  
nically vpon feet, that if  
there want but a word or

I.

K 3 syllable,



syllable, the errour is deprehended.

2. Secondly, it is done for the helpe of memory; for *Concinnitie of Numbers* is sooner learn'd, and longer retain'd, then *Prose*.

3. Thirdly, (as *Athanasius* obserues) it putteth vs in minde of the harmonie of our actions.

4. Fourthly, it serueth for the comfort of the Gods who are often more cheered by *Psalmodie*, than by *Prayer*. In this last respect *Saint Augustine* thus describeth a *Psalm*: *Psalmus, Tranquillitas animarum est, & Signifer Pacis*

Prolog.  
in lib.  
Psalm.

A Psalme is the Tranquillitie of Soules, and the Standard-bearer of Peace. With the which agreeth that of Saint Ambrose; *Psalmus est vox Ecclesie, & clamor Iacunditatis: A Psalme is the voyce of the Church, and the Noyse of Reioycing.* And truly it is verified in the experience of the Saints, that deuout Singing of Psalmes, causeth teares (of ioy) to stand in the eyes (if yet wee may call them teares, and not rather the Dew of Heauen, with Saint Bernard.) To this purpose, sayth Saint AVSTINE, *Psalmus, etiam*

Præf. in  
Psal.

De Scala claustral.  
Prolog.  
in lib.  
Psal.

*ex corde lapideo, Lachrymas mouet: A Psalme fetcheth Teares from a flintie heart.* Nay, hee sticketh not to affirme, that the *Singing of Psalmes and Hymnes* vnto the LORD, with a grace in our hearts, doth inuite the *Angels of Heauen* to beare vs companie, and doth put to flight the very *Devils*.

Then *Sing* yee merrily vnto the LORD, O yee Seruants of his, that wra-  
stle (many times) with *Death*, and *Despayre*: for well it becommeth you to be thankfull, sith you are the *Timbrels* of the  
*Holy*

*Holy Ghost*. For it is not the *Beast* that can *Sing*, nor yet the *Birds* that are of great size: but the *Little Larke*, the *Little Nightingale*, the *Little Linnet*, I meane, the poore despised ones: and they, not on the ground, but vpon the *Trees*, or in the *Ayre*. For the best men, if they once begin to minde the *Earth*, forget their *Singing*.

Now, if it be objected from Saint *JAMES*, that merrie times only are fit for *Singing of Psalmes*: I answered, first, that the sorrowes, and maladies of

*James*  
5.13.



In Ps. 50

the *Saints* haue euer their inter-mixture of ioy; and then, that the speech is not so to be restrained to prosperitie, but that it extendeth it selfe also to cases of extremitie. To this end Saint AUGUSTINE bringeth in GOD, rebuking those that sung not Prayses to him in their Distresse, in these words: *Quando parco, cantas; quando castigo, murmuras: quando parco, sim Deus tuus, & quando non parco, non sim Deus tuus. Ego, quos amo, arguo, & castigo. When I spare thee, thou singest; when I afflict thee, thou*

murmur.

*murmurest; as if when I let thee alone, I were thy God, and were not thy God, when I corrected thee. No, know, that whom I love, I rebuke, and chasten.*

Reuel.  
3.19.

## CHAP. XLVII.

*Of the Tenth Comfort in trouble of Conscience, which is the Testimonie of the Minister.*

**I**N the time of some grievous sicknesse, or calamitie, when the Conscience of the Believer is waked vp, and the paines of Hell beginne to take hold on him; oh, how hard

hard it is to perswade him of his *Adoption* ! For, the *Devill* obtruding the multitude of his sinnes, the hainousnes of their ranke, the holinesse of the Law, the Iustice of G O D, and the horreur of Damnation; and hee iudging of himselfe by feeling, not by *Faith*, sometimes breakes forth into fearefull words of impatience, and distrust. In which Combate, if the godly *Minister*, to whom are committed *The Keyes of Heauen*, shall perceiue by his thirsting after the Bloud of *Christ*, by his Zea-

Mat.  
16.19.  
Iohn  
20.23.

Zealous Prayer for increase of Grace, by his humble submission vnder the hand of God, and by other comfortable effects, and ouertures, that his Name is written in the Booke of Life; and there-upon shall acquit him (in Christ) from the Malediction of the Law; there is certainly offered him great matter of reioycing.

For, if when I shall thinke (because I haue a great Drought vpon me) that I am entred into a *Dropsie*, and am like ere long to bee bigge of the Disease,



Disease, & to be brought to the Bed of *Death*; there shall come vnto mee an expert, and experienced Physician, who after due pause, and aduised consideration, shall confidently assure me, that there is no such matter, because my Liuer is not obstruct, my Stomacke swels not, my Ankle pits not, my Vrine is not waterish, nor my Flesh spongy, nor my Complexion fallow, nor any *Symptome* of such euill can be discerned; shall I not take heart, and gather vp my spirits, and blush to thinke that I was  
so

so timorous, and conceited? And even so should it fare with mee in my inward languishment, when the Spirituall *Physician* imparts the like effectuall encouragements.

CHAP. XLVIII.

*Of the Eleventh Comfort  
in trouble of Conscience,  
which is, Conference  
with the Godly.*

**I**T is no small blessing, when a man that is humbled in *Spirit*, may repaire for ease to *Christian* friends, to whom is giuen the Tongue of the Lear-

Isaiah.  
50.4.

Ecclef.  
4.9.

12.

Mat.  
18.20.

Luke  
24.15.

Learned, to know how to minister a word in time to him. For, *first*, it is a *Rule in Diuinitie*, and in *Experience*, that *Two* are better then *One*: and *A three-fold Cord is not easily broken*. *Secondly*, it is the *Promise of Christ*, that where two or three are gathered together in his Name, there will he bee present by his *Holy Spirit*, as he was corporally with his *Disciples*, when they went to *Emaus*. *Thirdly*, *Godly Conference* is a speciall part of the *Communion of SAINTS*. *Fourthly*, the vicissitude of graue Discourses, and ad-  
uised

uised collation of *Euan-*  
*gelicall* Contexts, exhile-  
rateth the minde, and lif-  
teth it vp aboue it selfe.  
*Fiftly*, the inter-view of  
each others holinesse,  
puts on the dully-dispo-  
sed partie, and exacuates  
him to goodnesse. *Sixtly*,  
the force of mutuall in-  
couragement, strikes fire  
into the affections, and in-  
flames them with Zea-  
lousnesse, and Deuotion.  
*Lastly*, the Prayers that  
are ioyntly made, with  
vnited hearts, and pure  
hands lift vp, ascend as  
*Incense* before the LORD,  
and much auaille in the  
behalfe



behalse of the discomfited. But if in the fright and appallment of *Conscience*, wee shall resort to pleasant Companions, who with rotten mirth vndertake (as they phrase it) to driue away the *Qualme* from our stomacke: the euent will prooue, that it is but cold water in a burning *Ague*, which asswageth the heat for the present, but afterwards redoubleth it, and indangereth the bodie.

## CHAP. XLIX.

*Of the Twelfth Comfort in  
trouble of Conscience,  
which is Painfulnesse in  
our Calling.*

**A**Mongst other effect-  
tuall meanes against  
drooping, and vexation  
of spirit, the *Diligence* in  
our particular Calling, is  
not to be forgotten. For  
as it remooueth the occa-  
sion of euill: so beateth  
it backe the temptation  
to *Despaire*. Therefore  
those men are maruai-  
lously deceiued, who li-  
uing in discontent, by  
con-

continuing in some grosse sinne, doe relinquish all dealing in the World, and betake themselves to a Sedentarie life, perswading themselves they shall rest them in retyrednesse, as in the centre of their hopes. For through want of due motion and stirrage, the rust, and canker of selfe-guiltinesse, will eate into their most solid, and best-compacted parts, and, in tract of time, consume them to nothing.

Let vs therefore shunne *Idlenesse*, as the *Moth* of the *Soule*, which frets it in pieces without making a-

ny noyse: and let vs beare  
 in minde the counsell of  
 Saint IEROME: *Facito ali-*  
*quid operis, vt te semper*  
*Diabolus inueniat occupa-*  
*tum: Bee doing something,*  
*that the Deuill may alwayes*  
*find thee busied.* And let  
 vs goe (as *Salomon* adui-  
 seth vs) to be schooled of  
 the *Pismires*; for they be-  
 stirre themselves with  
 toyle incredible, and (as  
*Ierome* reports of them)  
 are wittily laborious:  
 some bearing burdens  
 bigger then themselves:  
 some nipping Seedes in  
 their mouthes, as with  
 Pincers: some carrying  
 Moulds

*Ad Ru-*  
*stic. Mō.*

Pro. 6 6

*In vit.*  
*Mal.*  
*Mon.*



Moulds to stop the Water-ways : some cutting Corne in the middle, that it grow not: some running to helpe them that lye struggling vnder their load : and others officiously conueighing out the Bodies of the Dead, for feare of annoyance.

### CHAP. L.

*Of the Thirteenth comfort in trouble of Conscience, which is, The Truth of Gods Promises.*

**A** Nother *Anchor-hold*, for the Soule to stay her selfe, in the surges of temp.

temptation, is the infallible *Truth* of *Gods Promises*. For *God* is not as man, that hee should lye, neyther as the Sonne of man, that hee should repent: hath *He* sayd, and shall *He* not doe it? Hath *He* spoken, & shall *He* not accomplish it? Is *Hee* not true in Himselfe, in his Words, in his Workes? Is not his *Truth* Sincere, without Imperfection? First, without Dependance? Eternall, without Succession? Immutable, without Variation? Is not his *Word* the *Truth* by an Excellencie? and shall it

Numb.  
23.19.

Iohn  
17.17.

Mat.  
5.18.

Ier.  
31.34.

I. Cor  
II.25.

Marke  
9.24.

it not remaine inuiolate  
when the constant Frame  
of Heauen and Earth  
shall bee shaken, and dis-  
solued? And hath not the  
LORD made a *Cowenane*  
with the *Beleeuer*, and con-  
firmed it by Hand-wri-  
ting, and Seales, that hee  
will forgiue his iniquities  
and remember his sinne  
no more? Then why doe  
I listen to the deadly  
Knell of Satan, as if  
were a *Fire-brand* of Hell  
without all hope of life  
and Saluation: and not  
rather cry with teares, as  
the *Man* did in S. Marke  
LORD, *I beleene, helpe me  
unbeliefe.* CHAP

## CHAP. LI.

*of the Fourteenth Comfort  
in trouble of Conscience,  
which is the Iustice of  
God.*

**A** Sout of the EATER  
came Meate, and out  
of the STRONG came  
Sweetnesse: so may there  
matter of Consolation  
be fetched from the Pro-  
prietie of GODS *Iustice*.  
For, *first*, it is never exe-  
cuted against the Nocent,  
without some mixture of  
Mercie; insomuch that  
the *Devils* themselves are  
not altogether punished

Judges  
14.14.

L

so



See  
Hier.  
Zanch.  
de Na-  
tura  
Dei, c. 5.

Col.  
2. 14.

so feuerely as they de-  
serue. *Secondly*, it being  
against the nature of *Ju-  
stice*, that a *Debt* should  
bee twice payd, by the  
*Suretie* once, and againe  
by the *Principall*: why  
should I feare the attach-  
ment of my person, fith  
my *Bonds* long since were  
cancelled at *Golgotha*, and  
nayl'd to the *Crosse* of my  
*Redeemer*?

CHAP.

## CHAP. LII.

*Of the Fifteenth Comfort  
introuble of Conscience,  
taken from the conside-  
ration of the SACRA-  
MENTS.*

**L**Astly ; in the midst of  
*Terrour*, and *Spirituell*  
*Conflict* , it is necessarie  
that I turne my minde to  
the *Sacraments*, which the  
Lord, in mercie, hath left  
vnto his *Church* , as the  
two Wel-springs of *Life*  
and *Comfort*. And first for  
*Baptisme*, what is it but  
the *Pledge* of my washing  
in *Christs Bloud*, and of my

Acts  
2.30.  
Ephes.  
4.16.

Coloff.  
2.15.

*Ingrafting* into his bodie?  
Hath not God therein  
promised, and sealed vp  
vnto me, the pardon of my  
sinnes, and life euerlasting?  
And whē I come with due  
preparation to the *Supper*  
of the LORD, doe I not  
there behold with the eie  
of Faith, *Christ Iesus my*  
*Lord*, dying and bleeding  
for my sake, and trium-  
phing on the *Crosse*, ouer  
the *Deuill*, and *Sinne*,  
and *Death*, and *Hell*? Nay,  
doe I not come neere vn-  
to him with *Thomas*, and  
thrust (as it were) my  
hand into his side? Nay,  
doe I not (by Faith) eate  
him,

him, digest him, and draw  
 nourishment from him?  
 O, if good *Ioseph of A-*  
*rimathea* was so happie,  
 that tooke downe from  
 the *Crosse* the dead bodie  
 of our Sauour; how  
 blessed am I, who Com-  
 municating reuerently,  
 and faithfully in the *Eu-*  
*charist*, imbrace in my  
 Soule the liuing, and glo-  
 rified Bodie of the *Lord*  
*of Heauen!*

Mat.  
 27.59.



## CHAP. LIII.

*That all the forenamed  
Comforts are vneffectu-  
all, without the Presence  
of the Holy Ghost.*

1. Cor.  
3.6.

Ioh. 14.  
16, 17.

**B**Vt in vaine doth Paul  
plant, and Apollos  
water, vnlesse the Lord  
doe giue increase. It is not  
bread, but the *Staffe* of  
bread that nourisheth. It  
is the *Holy Ghost* that is  
the *Comforter*, euen the  
*Spirit of Truth*, whom the  
World cannot receiue,  
because it seeth him not,  
neither knoweth him:  
but the *Children of God*  
know

know him ; for *Hee* dwel-  
 leth in them with an vn-  
 speakable ioy , which  
 goes a degree beyond  
*Peace of Conscience*. In-  
*expertitalia non intelligunt*  
 (saith Bernard) *visi ea ex-*  
*pressius legant in libro Ex-*  
*perientia* , quos ipsa doceat  
*Vnctio* : Vnexpert men can-  
 not skil of these things, nor  
 any but those that exprestly  
 reade them in the Booke of  
 Experience, being instructed  
 therein by the Vnction of  
 the Spirit. *Hanc autem gra-*  
*tiam cui vult* , & quando  
 vult, *Sponsus* tribuit ; non  
 quasi iure *Hereditario* possi-  
 detur : Now the Bride-

L 4 groome

Rom.  
 14.17.  
 De Scal.  
 claus.

groome (CHRIST IESVS) conferres this grace upon whom hee will, and when hee will: for no man can challenge it as an Heritage.

De Scala  
claustrali.

The signes (sayth Saint Bernard) that declare the presence of the Holy Ghost are chiefly two: *Suspiria*, & *Lachryma*: Sighes and Teares. O Domine IESV! *si adeò sunt dulces ista lachryma, quæ ex memoria, & desiderio tui excitantur; quàm dulce erit gaudium, quod ex manifesta Tui Visione capietur?* Lord IESV! if the teares, that are shed in the remembrance, and desire

of

of Thee, bee so sweete,  
and delightfull; how un-  
speakeable will that ioy bee,  
that shall bee conceiued in  
the manifest Vision of Thee!  
*Si adeò dulce est, flere prote;*  
*quàm dulce exit gaudere de*  
*te?* If there bee such plea-  
sure in weeping for thee,  
Oh, what comfort will there  
be, in reioycing in thee!



## CHAP. LIIII.

*An Exhortation to the Children of God, that they strue against their Dumpsishnesse, and that they be cheerefull in the Lord.*

Pfal.  
33.1.

Phil.  
4.4.

Pfal.  
81.1.

**R** *Reioyce in the Lord, O ye Righteous; for it becommeth well the Iust to be thankfull. Reioyce in the Lord, alway, againe, I say, Reioyce. Sing ye merrily vnto GOD your Strength, make a cheereful noyse vnto the GOD of Iacob. O Sing Prayses, sing Prayses vnto your GOD;*

G O D ; O sing Prayſes,  
 ſing Prayſes vnto your  
*King*. O giue thanks vn-  
 to the L O R D , for hee is  
 Gracious , and his Mer-  
 cie indureth for euer. O  
 giue thanks vnto the  
 G O D of all G O D S , for  
 his Mercie indureth for  
 euer. O thanke the L O R D  
 of all L O R D S ; for his  
 Mercie indureth for euer.  
 Yea, let the *Dumbe* man  
*Sing* , and the *Lame*  
 man leape as an *Hart*.

Hearten vp your ſelues  
 with the *Prophet* D A-  
 V I D S *Apoſtrophe*: Why  
 art thou ſo heauie, O my  
 Soule; and why art thou  
 ſo

Pſal.  
 47.6.

Pſ. 136.  
 1.2,3.

Iſaiah  
 35.6.

Pſ. 42.5

Isaiah

41.14.

Isaiah

49.14.

Isaiah

54.8.

so disquieted within me?  
O put thy trust in G O D.  
Feare not, thou Worme  
*Iacob*, for thy *Redcemer*,  
the *Holy One of Israel*, will  
helpe thee. Why shoul-  
dest thou say, The L O R D  
hath forsaken mee, and  
my L O R D hath forgot-  
ten mee? Can a Woman  
forget her Child, and not  
haue compassion on the  
sonne of her Wombe?  
Though they should for-  
get, yet will not the *Lord*  
forget thee. Behold, hee  
hath ingrauen thee vpon  
the palmes of his hands,  
thy Walls are euer in his  
sight. For a moment in  
his

his anger, hath hee hid his face from thee, for a little season : but with euerlasting Mercie will he haue compassion on thee. Who shall lay any thing to thy charge? It is G O D that iustificth thee. Who shall condemne? It is C H R I S T which is dead, yea rather, which is risen againe, who is also at the right hand of G O D, and maketh request for thee. Who shall separate thee from the loue of C H R I S T? Shall Tribulation, or Anguish, or Persecution, or Famine, or Nakednesse, or Perill, or Sword? No, thou maist per-

Rom.  
8. 33.  
34, &c.



perswade thy selfe that  
neyther Death, nor Life,  
nor *Angels*, nor *Principa-*  
*lities*, nor powers, nor  
things present, nor things  
to come, nor height, nor  
depth, nor any other crea-  
ture, shall be able to sepa-  
rate thee from the loue  
of G O D, which is in  
*Christ Iesus thy Lord.*

Μακά-

ρισ

ἀπὸ τῆ

χαί-

ρις.

Eth. 7.

II.

De mo-

do Bene

Vin.

Ser. II.

Consider that the Godly  
man is a *Blessed* man, and  
therefore hath his name  
of *Reioycing*. Consider the  
saying of *Athanasius*  
(which is cited by Saint  
*Bernard*) *Homo tristis sem-*  
*per mañitiatur, & contri-*  
*stat Spiritum Sanctum, sibi*

*Deo donatum: A man that*  
is customably sad, and dum-  
blish, is alwayes hammering  
some mischiefe, and grie-  
ueth the Holy Spirit, which  
the Lord hath giuen him.  
Consider that a sorrowfull  
minde dryeth vp the  
bones, and riueth the  
bodie, which is a part of  
the Image of God. Con-  
sider, that it disableth a  
man to the performance  
of the Workes of his  
Calling. Consider, that  
it is exceeding liable to  
temptations, and is vsual-  
ly barren in the very dis-  
position to doe good.  
Consider, that *Listles-*  
*nesse,*

Prou.  
17. 22.

Bern. De  
Mod.  
Bene  
Viu.  
Ser. II.

2. Cor.  
7. 10.

Ephes.  
5. 6.

Prou.  
14. 13.

nesse, and *Vnthankfulness*,  
are neuer seuered, but goe  
hand in hand together.  
Consider, that it is the *Sis-  
ter of Doubtfulness* Con-  
sider, that *Melancholy* is  
a *Blacke humour*, and the  
*Seate of the Deuill*, if it  
bee not well lookt to.  
Consider, that immoderate  
*Sorrow* causeth death,  
and is the *Fore-runner of*  
*Despaire*. Consider, it ar-  
gues a defect of *Wise-  
dome*, sith the wrath of  
*G O D* belongs not to the  
*Elect*, but to the *Children*  
of *Disobedience*. Consi-  
der, that as in the *Laugh-  
ing* of the wicked, the  
heart

heart is sorrowfull, and  
 the end of that Mirth is  
 Heauinesse: so in the sor-  
 row of the *Godly*, the heart  
 should bee lightned, be-  
 cause the end of that  
 Heauinesse is Mirth.  
 Consider, that it pro-  
 uokes the Lord to anger,  
 when one serues him not  
 with *Ioyfulnessse*, and with  
 a *Good* heart.

Deut.  
 28.47.

# CHAP. LV.

*A short Prayer for Comfort  
 in trouble of Conscience.*

**M**O S T mightie, and  
 most glorious GOD,  
 the brightnesse of whose  
 coun-



countenance . the verie  
*Angels* are not able to be-  
hold , and before whose  
wrath none is able to  
stand : how dare I vile,  
and miserable Sinner,  
once offer to speake vnto  
thee by *Prayer* , who am  
guiltie in my selfe , of so  
many Treacheries , and  
Rebellions ; whereby I  
haue made my selfe liable  
to euerlasting vengeance?  
But, *Lord*, it is thine infi-  
nite goodnesse , and ten-  
der compassion in *Iesus*  
*Christ* , that thus imbold-  
neth me. For, though I  
be *Hell*, yet thou art *Hea-*  
*uen*. And still thou most  
kindly

kindly offerest thy selfe  
vnto mee in thy *Word* and  
*Sacraments* , and smitest  
my stonie Heart with re-  
morse, that so I may bee  
conuerted, and liue. Yea,  
Gracious *Lord*, thou seest  
at this present, that I lye  
bleeding inwardly before  
thee, and that my sinnes  
pursue mee vnto Death.  
My Belly trembleth, my  
Lips shake, and Rotten-  
nesse entreth into my  
Bones, for feare of thy  
Iudgements. For, O *Lord*,  
I confesse from the bot-  
tome of my Heart, that,  
in mine owne feeling, I  
am the most notorious  
Offen-

Offender, that euer beg'd  
Mercie at thy hand, or  
that euer was saued.

For *Christ* his sake haue  
mercie vpon mee, and  
speake Peace vnto my  
Soule. O thou that killest  
and makest aliue, bringest  
downe to the Graue, and  
raylest vp againe; forgieue  
me my manifold, and cry-  
ing sinnes, and restore the  
ioyes that I was woont to  
find in thee. O blessed  
*Father*, looke vpon mee in  
thy *Beloued*: O *Iesus Christ*,  
one drop, one drop of thy  
Bloud to comfort mee: O  
*Holy Ghost*, inspire mee  
with the sweet motions  
of

of Grace, and giue mee a  
Certificate of mine E-  
lection, and Saluation.  
Good *Father*, forsake not  
the worke of thine owne  
hands; but glorifie thy  
Name, in vouchsafing pi-  
tie to mee poore wretch,  
who in all humilitie doe  
craue it further, in the  
Name, and Words of my  
*Sauour*, saying, *Our Fa-  
ther, &c.*

## CHAP. LVI.

*Of Euill Conscience : and  
first, of the Large one.*

**H**Auing thus copious-  
ly discoursed of the  
nature



nature of *Good Conscience*  
and of *Trouble of Mind*  
which (being sanctified  
is in the way to it : it now  
remaineth that wee treat  
of *Euill Conscience*, which  
hath sundry kindes, or  
distinctions ; the first  
whereof is called *Conscientia Dilatata* ; A large  
*Cbeuerill Conscience* ; be-  
cause it sticketh not at  
ny sinne, vnlesse it be no-  
torious , and capital  
Thus many will sweare  
deep and fearefull oaths  
which yet will pause in  
case of *Periurie* ; will dis-  
gest *Fornication* , be-  
shrinke at *Incest* ; will  
make

make no bones of *Vsury*,  
*Brokage*, and such drie  
Murder; yet will sit  
downe, and demurre, ere  
they bathe their hands  
in bloud.

This *Conscience* is that,  
which is tearmed *Sleepie*,  
or *Benumbed*; for that it  
closes still, and couches  
close, till the time of *Sicke-  
nesse*, *Death*, or other ex-  
tremitie; and then (like a  
wilde *Beast*) it starts vp  
with fierie Eyes, and is  
readie to plucke out the  
throat of the Soule. Now  
the causes of this *Securi-  
ty*, are *Ignorance*, *Passion*,  
*Hearts-ease*, *Imployment*;  
which

which either lull the *Conscience* asleepe, or else cry downe her voyce with clamours, as the *Drummes* in the sacrifices to *Moloch*, were woont to drowne the shriekes of the *Infants*.

### CHAP. LVII.

*Of the Second kind of Evil Conscience, which is Nice, or Spiced.*

**A** Gaine ; there is a *Byrd-ey'd Conscience*, which starteth backe at the least occasion , and maketh more *Commandments* than *Ten*. Against this causelesse scrupulositie,

tie, is bent that sage ad-  
 vice of *Salomon*, *Bee not*  
*thou Iust ouer-much*: which  
 speech may seeme strange  
 at the first sight, because  
*Iustitia quanto maior, tan-*  
*to melior*; The greater Iu-  
 stice is, the more commen-  
 dable it is. But wee must  
 consider, that albeit *Iustice*  
 (in it selfe) bee a vertue,  
 wherein there is no Ex-  
 cesse, directly; because the  
*Augmentation* is the Com-  
 pletion of it: yet in the Ex-  
 ercises, and *Acts* thereof,  
*superfluitie* may be found.  
 So that (no doubt) it is  
 displeasing to God, that  
 a man should macerate  
 M himselfe,

Eccles.  
 7.18.

Dionys.  
 Caribuf.



himselfe, by watchings, fastings, and immoderate labour, refusing lawfull Meates, and Refections, which serue for the sustentation of life, and furtherance of his calling: howsoever, in a certaine strictnesse, and morositie, hee perswade himselfe that this *Austerity* pleaseth him. But wee need not presse this point too farre, in this *Intemperate Age*, which is rather pampered to surfet, than abridged of Necessaries.

## CHAP. LVIII.

*Of the Third kind of Euill  
Conscience, which is the  
Perverse one.*

**A**Nother kind of *Euill*  
CONSCIENCE,  
is the *Wayward* one; whose  
propertie is to straine out  
a *Gnat*, and swallow a  
*Camell*. This was the *Con-*  
*science* of the *Pharises*,  
who cried out against the  
poore hungry *Disciples* for  
plucking a few *Eares* of  
Corne on the *Sabbath*; but  
could bawke their owne  
finnes, which were so pal-  
pable, and shamefull, that

M 2      they

Mat.  
23.24.  
Mat.  
12.2.

Mat.  
23.23.

they deserued to be hooted at. In like sort, they tythed *Mint, Annise,* and *Cummin* : but left the weightier matters of the *Law*, as *Iudgement, Mercie,* and *Fidelitie*. Not that it was reprooueable, to regard the smallest documents of the *Law* : but for that they committed a *three-fold* errour. *First*, in the neglecting of greater duties : *Secondly*, in placing their hope in these little ones : and *Thirdly*, in their superstitious commendation of them. Of the *Successors* of these *Pharises*, complained

In Mat.  
23.23.

plained *Dionysius Carthusianus* in his time. *Tales* (*proh dolor*) saith hee, *iam penè innumerabiles, sunt in Ecclesia Christi, Pastores, & Prælati: qui Decimas, & cætera quæ ad eorum commodum pertinent, cum omni diligentia exigunt, & non dantes increpant durè, non tam diuino, quàm priuato amore inducti: si verò subditi peccent in Deum, vel se inuicem ledant, nil curant, vel parùm: There are at this day (I speake it with grieve of heart) an innumerable sort of Pastours, and Prelates in the Church (of Christ) who demand their*

This is meant of the Romish Pharises.



*Tithes, and other profits, with all diligence and strictnesse, and take them up roundly, that denie them; not led so much thereto by any loue to God, as out of desire to benefit themselves: but if they perceiue that the people sinne immediately against GOD, or else oppresse and wrong one another, they respect that, little or nothing at all.*

### CHAP. LIX.

*Of the Fourth kind of Evil Conscience, which is the Cauterized.*

**T**Here is a Conscience worse then all the former,

former, which Saint *Paul* calleth *Seared*; because it is bereft of life, and sense, and motion; as an arme, or leg, that is cut off from the Body, and burnt with an hot Iron. This kind of *Conscience* is found in none, but obstinate *Heretikes*, and hainous *Malefactors*; such, as in *Scripture*, are sayd to bee *Vines* of *Sodome* and *Gommorrah*, to be fat, and grosse, and laden with fatnesse, to adde Drunkenesse to Thirst, to sell themselues to worke Wickednesse, to draw Sinne with Cartropes, to bee frozen in  
M 4 their

1. Tim.

4.2.

Deut.

32.32.

Deut.

32.15.

Deut.

29.19.

1 King.

21.

Isaiah

5.18.

Zeph.

1.12.

Ier. 3. 3.  
Zach.  
7. 12.

Ier. 13.  
23.

*De Con-  
siderat.  
lib. 1.  
Quid  
est Cor  
Durum?  
Quod  
semetip-  
sum non  
exhor-  
ret, &c.*

their Dregs, to haue Har-  
lots, Fore-heads, & hearts  
of *Adamant*. These are  
they that are sayd (by the  
*Schoolemen*) to bee *Habi-  
tuati in malo*; *Accustomed*  
to doe Euill; and being  
*Blacke-mores*, will not  
change their hue, though  
you wash them with  
Sope, and Nitre.

This hard, and irrelent-  
ing Heart is thus descri-  
bed by Saint *Bernard*: An  
hard Heart is that which  
feares not it selfe, because  
it feeles not it selfe: It is  
that which is not rent  
with compunction, nor  
softned with Pietie, nor  
mooued

mooued with P R A Y E R S :  
which yeeldeth not to  
threats, & growes tough  
with scourges:vnthanke-  
full for benefits, vnfaith-  
full in counsels, in iudge-  
ments cruell, in vilenesse  
impudent; vnfearefull of  
danger, vncourteous to  
the gentle, vnreuerent in  
Gods Worship: vnmind-  
full of things past, negli-  
gent of things present, im-  
prouident of things to  
come. And that I may  
wind vp all in one word,  
*Ipsum est, quod nec Deum*  
*timet, nec hominem revere-*  
*tur;* It is that which feareth  
neither God, nor Man; like



Luke  
18.2,

the *Vnrighteous Iudge* decyphered in the Gospell.

CHAP. LX.

*Of the Steps, and Degrees,  
that lead to this Seared-  
nesse of Conscience.*

*In Pa-  
sto. Cu-  
ra.*

**T**Here are (sayth Gre-  
gorie) three princi-  
pall *Staires*, that descend  
to the chambers of death:  
*Suggestion*, *Delectation*,  
and *Consent*; the first is  
effected by *Satan*, the  
second by the *Flesh*, and  
the third by the *Soule*.  
*Suggestione peccatum ag-  
noscimus, Delectatione vin-  
citur, Consensu ligamur:*

By

By *Suggestion*, wee take notice of sinne, by *Delight* we are vanquished, by *Consent* intralled. Saint Augustine sometimes makes this Gradation: *Will, Peruerse Desire, Custome, Necessitie*: and sometimes this; *Suggestion, Delectation, Consent, Perpetration*. Saint Bernard maketh *seuen Descents* into Hell; *Importabile, Graue, Leue, Insensibile, Delectabile, Desiderabile, Defensibile*: In effect thus much: First, Sinne is *Intolerable*, then *Heauie*, then *Light*, then *Past feeling*, then *Delightfull*, then *Desireable*,

*Confes.*  
8.5.

*Tom. 10.*  
*Hom. 27*

*De Con-*  
*scientia.*

ble, then *Iustifiable*. From all these places, and some other of the like nature, wee may obserue *Eight* feuerall *Degrees*, which I reckon thus in their order.

- I. The *First* is the *Suggestion* to sinne, against which we must arme our selues with watchfulnes, and *Gouernement of the Senses*. For there were two things that vndid *DAVID*; *Otium*, & *Oculus*: *Idlenesse*, and his *Eye*. And here wee must remember, that *Suggestion*, without *Ingestion*, (that is, A temptation offered, without

Bern. de  
Con-  
scientia.

out

out yeelding to it) is not *Vulnus*, but *Corona*; no *Wound*, but a *Garland*.

2.

*Ad  
Paul &  
Eustock.*

The *Second Degree*, is *Cogitation*, which is *Ad peccatum dispositiue*, in the way to Sinne, if it bee not preuented. For (as Saint *Ierome* writeth) the *Deuill*, when hee meanes to take vp his lodging, is woont to send a *Thought* before, to trie whether he shall bee welcome, or no. So that a wicked thought (as the same *Father* noteth,) is, *Primogenita Diaboli*; *Satans Eldest Daughter*. Now the *Thoughts* of *Man*, (as Saint BERNARD

NARD



N A R D distinguisheth them) are either *Burdensome*, such as thrust themselves vpon the mind vnauidably : *Affectuow*, belonging to the pleasure of the bodie : or *Obscene*, as being in the nature of vncleane Dregs : or *Idle*, as the imagination of *Birds*, flying in the *Ayre* : or *Curious*, tending to the exploration of secrets : or *Suspicious*, inclining to sinister interpretation : or lastly, *Distentorie*, when the reason is stretcht to the contemplation of far-distant Regions, or to the speculation of causes, or  
else

else to worldly negotiations.

The *Third Degree* is *Delight*, whereby an euill thought receiued, and retained in the minde, inueigleth the will, and laies a bait for it. And this *tickling* of the affection, (if it bee dwelt vpon) is a *Mortall Sinne*, euen by the verdict of the *Schoolemen* themselves: which must stirre vp euery one to bee circumspect in this case; to which end tendeth that *Historie*, which Saint *Ierome* records in the life of *Paulus*, concerning a godly yong Man,

3.

Peter.  
Lomb.  
lib. 2.  
Dist. 24.

Gen.  
39.12.

a *Souldier* of *DECIVS*; who being at the Commandement of the *Tyrant*, layde vpon a fine *Downe-bed*, and tyed downe hand and foote with Silken Towels, was most dangerously inticed by the kisses, and imbracements of a beautifull Harlot; and being not able to breake away from her (as *Ioseph* did from his wanton Mistres) to checke himselte in the occasion of pleasure, he bit off his Tongue, and spit it in her face.

4.

The *Fourth Degree*, is *Consent*, or *Resolution* to  
venter

venter vpon the *Action*.  
 And here the *Deuill* (that  
*Prince of Darkenesse*) binds  
 a Napkin close to the sin-  
 ners eye, lest hee behold  
 the danger ensuing; and  
 sets a *Skriene* betwixt him  
 and *Hell-fire*, that he may  
 not feele the least heat of  
 it. Of this *Determination*  
 to commit sinne, Saint  
*Bernard* thus writeth: *So-*  
*lus Consensus reos nos facit,*  
*etiamsi aliquid impediatur, nē*  
*opera subsequantur: Consent*  
*alone makes vs guilty before*  
*God, though the fact inten-*  
*ded be neuer accomlisht.*

The *fist Degree* is *Ope-*  
*ration*, which may bee  
 called

*De In-*  
*ter. Dō.*  
*cap. 19.*

5.



James

1.15.

Pfal.

7.14.

In Ser.  
de vilic.  
Iniq.

called the *Birth of sinne*.  
For now the *Bratie* lyes  
wralling in the lap, which  
before was silent, and  
concealed. *Habet & opus*  
*vocem suam*, saith Bernard:  
*Euerie euill worke hath a*  
*kind of voice*, whether it be  
done *Contra Naturā*, aut  
*Contra Legem*, aut *Contra*  
*Consuetudinem*: *Against*  
*Nature, Law, or (warran-*  
*table) Custome*.

6.

The *Sixth Degree* is  
*Custome* in euill: which  
hath brought the pro-  
fane to such an haunt,  
*Vt iam, non modò placeat*  
*peccatum, sed & assidue pla-*  
*ceat*: That hee doth not now  
only

only delight in sinne, but doth nothing else but delight in it. Thus *Consuetudo vertitur in Naturam*: The Habit is growne to a Necessitie. *Hic Peccator foetet, Hic Quatriduanus est*: This Sinner stinketh, and rotteth like Lazarus, when hee had beene dead foure dayes,

Bernard

Iohn  
11.39.

7.

The *Seuenth Degree* is the *Defence of Sin*, which is fearefull to thinke vpon. At this passe were the Iewes, who being reprooued from the LORD, for their grosse *Idolatrie*, returned this answere, *Wee haue loued Strangers, and them WIL we follow*. Thus the

Ier. 2.  
25.

Pastor.  
Cur. 3.  
pars.

the Blasphemer alleageth Ioseph, to excuse his swearing; the Drunkard, Noah; the Adulterer, David; the Oppressour, Zachee: but these wicked men (as Gregorie well aduiseeth) are to be admonished, *Vt eis perditio priuata sufficiat: That they would hold it sufficient to be cast-awayes themselves,* and not by their lewd and licentious speeches, to draw others with them into the same damnation.

8. The Eighth, and last Degree, is the Boasting of Sinne, to the which when a man is come, he is in the gall of bitternesse, and in

Acts  
8.23.

the

the bond of iniquitie.  
 The triall of his counte-  
 nance witnesseth against  
 him; hee declares his  
 sinne, as *Sodome*, he hides  
 it not: woe bee vnto his  
 soule, for hee hath re-  
 warded euill vnto him-  
 selfe. Is he ashamed when  
 he hath committed euill?  
 No, hee is not ashamed,  
 neither can hee haue any  
 shame, but turneth vnto  
 his race, even as the *Horse*  
 that rusheth into the Bat-  
 tle. Thus the Tyrant  
 boasteth, that hee can doe  
 euill; like *Lamech* (the first  
*Bigamist*) who *Vaunted* to  
 his Wives, that he would  
 slay

Ifaiah  
 3.9.

Ier.  
 6.15.

Ier.  
 8.12.

Ier.8.6.

Ps.52.1

Gen.4.  
 23.  
 Caluin.  
 Vatab.



slay a man in his wound  
 and a young man in his  
 heate. And thus the vn-  
 gracious *Olde* man, whose  
 thoughts are greene,  
 though his head bee gray  
 delights to bragge of his  
*Sabbath-dancings*, and o-  
 ther vanities of his youth  
 forgetting that such abu-  
 sing of the whole bodi  
 with foolish Gesticulati-  
 ons, and Prophanation o-  
 the LORDS DAY, may  
 truely bee defined to be  
*Circulus, cuius Centrum*  
*Diabolus: A Circle, whose*  
*Centre is the Deuill.* I wil  
 end this point with the  
 worthy sentence of Saint

De Con-  
scientia.

BERNARD: *Nihil equè  
exasperat illius tremendi Iu-  
dicis Maiestatem, quàm pec-  
care, & securè peccare, &  
de vitijs, quasi de virtutibus  
gloriari: There is nothing in  
the World, that prouoketh  
so much to anger the Maie-  
stie of the most Dreadfull  
Iudge, as first, to sinne,  
and then, to sinne securely,  
and at last to glorie in the  
perpetration of it, as if wee  
had performed some notable  
exploit.*

CHAP.

## CHAP. LXI.

*Of the fearefull Estate of  
those that haue Searednes  
of Conscience.*

**T**O the end the Ob-  
stinate, and Obdurate,  
may bee brought to the  
consideration of the  
dreadfull danger, where-  
with he is inuironed (like  
the *Hoste* of the *Aramites*  
in the midst of *Samarina*) I  
will stand a little, to de-  
scribe the wofulnesse, and  
forlornenesse of his estate.

*First* then, the Man that  
hath his *Conscience seared*,  
is liable to all the plagues  
that

2.King.  
6.20.

Deu.28  
Leu.26.

that are vnder Heauen: to hunger, to Thirst, to Nakednesse, to Famine, to Warre, to Banishment, to Shame, to Beggerie, to Contempt, to Imprisonment, to the Pestilence, to the Phrensie, and to the Borch of *Egypt*, to Abridgement of Life by a sudden, and ignominious Death; at what time his Soule is like to goe to *Hell*, while his Bodie is deuoured of the Fowles of the *Ayre*; or at the best, lyes rotting like a *Carrion* in the Earth, till the Day of *Iudgement*.

*Secondly, the Scripture*

N brands



2.King.  
9.34.

brands him for a *Cursed* Man; than which, what can bee imagined more terrible? For as the sweetest word in all the World, is, *Come ye, BLESSED*: so the very bottome of the Violl of Gods wrath, is, *Goe, ye CURSED*.

Mat. 25  
34, 41.

*Thirdly*, he doth enough to bring a Plague vpon his Posteritie, to the *third* and *fourth Generation*: for oft-times the Curse is intayled to the Children of irreligious Parents the rather, because they vsually tread in the by-ways of their *Progenitours*.

Exod.  
20.5.

*Fourthly*, the Sinner that  
hat

hath made a League with *Hell*, and with *Death*, is transformed into a *Beast*, and hath lost the name, and nature of a *Man*; and therefore in the Dialect of *Scripture*, hee is a *Lion*, a *Bull*, a *Fox*, a *Viper*, and (at the best) a *Nebuchadnezzar* turned out to grasse.

*Fiftly*, the Word of *G O D*, which is as *Fire*, and as the *Hammer* that breaketh the stone; which hath beene a powerful instrument of Saluation to thousand thousand Soules that haue heard it, (as we read of *Three* thousand that it wanne to the

N 2 Church

Pfal.

10.9.

Pfal.

22.12.

Luke

13.32.

Mat.

3.7.

Dan.

4.30.

Ier. 23.

29.

Acts

2.41.

*Church* at one time) cannot preuaile with the flagitious Liuer; but the more Sermons he resorts to, the worse hee is; like a raw, and vnbaked Bricke, which the more it is washed, the fouler it is.

*Sixthly*, the *Sacrament* is altogether ineffectuall to him, though it be the *Conduit of Grace*, and the *Lauer of the Soule*. Thus *Indas* receiving the *Bread* of the *Lords Supper*, at the blessed hand of our *Sauour*, and yet retayning a *Trayterous* disposition, received the *Sop*, but withall gaue the *Devill* the full pos-

John  
13.27.

possession of himselfe.

*Seuenthly*, ( which is enough to make one quake to thinke of it) our *Sauour Christ* hath left it in expresse words, that he will not *Pray* for him. *Ieremie Must not: CHRIST Will not.*

Iohn  
17.9.

Ier.  
7.16.

*Eightly*, when in his affliction hee prayes, and howles vpon his Bed, hee doth no better than cut off a *Dogges necke*, or offer *Swines-bloud*, or blesse an *Idoll*. Insomuch that the action of *PRAYER*, which in the *Elect* is a singular Grace, (as being the principall fruit of *Faith*,

Isaiah  
66.3.

Beza  
Conf.c.  
4.Art.  
16.



and the most honourable service that can be tēdred to God) is, in him, vnfruitfull, and abominable.

Exod.  
7.3.

*Lastly, this Hardnesse of Heart, and high degree of Spirituall desertion, is Pharaohs punishment, that is, the Plague of Plagues, and the very Master-pocke, that eateth out the eye of the Soule.*

## CHAP. LXII.

*Of the Fift kind of Euill Conscience, which is the Desperate one.*

**T**H E last, and worst kind of Conscience, is

is the *Desperate* : the horror whereof but to shadow, (for who is able to expresse it at life?) were enough to split the heart of a *Christian*. For, *First*, it is an *Inward* pang, a *Secret* torment, and convulsion; which by so much the more is intolerable, by how much the lesse it is capable of vent. For the wicked is like the raging of the Sea, whose waters cast vp myre, and dirt; beeing not only tossed with Stormes and Counter-blasts from without, but most of all troubled with it owne reciprocall

Isaiah  
57.20.

motion. Thus the huge, and massiue bodie of the *Earth*, is shaken with vapors from within, where the most boistrous winds that assault her vpper-face, cannot stirre her.

*Secondly*, hee is a *Fugitive*, and is runne away from God, (as Saint *Augustine* speaketh) is not only an *Inquisitour*, but an *Investigator*: doth not only inquire of him, but traces him step by step, and will find him out, though hee hide him selfe in the top of *Carmel*: nay, though he lay close in the bottome of the *Sea*, yet  
thence

In Psal.  
139.

Amos  
9.3.

thence would hee command the *Serpent*, and he should bite him.

*Thirdly*, the Lord hath smitten him with *Madnesse*, as hee threatned in the Law ) so that hee knowes not what to doe, nor where to rest ; nor how to passe the time : but when it is morning, he wisheth it were night ; and when it is night , hee wisheth it were morning ; and cannot sleepe sweetly, but starts out of his Bed , and is readie to kill himselfe , like the *Keeper of the Prison* at *Philippi*.

*Fourthly*, hee is a Male-  
N 5 factor,

Deu.28  
28,67.

Acts  
16.27.



*Idest,  
suppli-  
cium.  
De Fug.*

Marke  
5-3.

The  
Hea-  
thens  
shad-  
dowed  
this by

*factor*, condemned, and  
adiudged to *Death*; expe-  
cting hourly his deser-  
ued *Execution*; and there-  
fore liueth in continuall  
feare, and punishment:  
for, *Timor supplicamentum  
habet*, sayth TERTUL-  
LIAN: *Feare hath euer  
punishment annexed to it.*

*Fiftly*, hee is like the  
man, *Possessed of the Deuill*,  
who had his abiding in  
the *Graves*: for the most  
pleasant prospects are to  
him but *Golgothaes*.

*Lastly*, there is a *Worme*  
which lyes gnawing, and  
grabbling continually at  
his heart, which shall ne-  
uer

uer dye, neuer leaue rug-  
ging, no not when hee  
hath lyen thousand thou-  
sand yeeres in Hell. For  
the certaintie whereof, it  
hath pleased the *Holy*  
*Ghost* to repeat it *three* se-  
uerall times, within the  
compasse of *five* Verses,  
in these words; *Where the*  
*Worme dyeth not, and the*  
*fire neuer goeth out.*

### CHAP. LXIII.

*That it is exceeding dan-  
gerous for a man in hor-  
rour of Conscience, to kill*  
*himselfe.*

**A**FTER the Arch-enemie  
of Mankinde (the De-  
uill)

the Ea-  
gle or  
Vul-  
ture,  
that  
fed vp-  
on the  
heart  
of Pro-  
methus  
*Macro-  
b. lib. i.  
in Som.  
Scip.  
Marke  
9.44, 46  
48.*

will ) hath insnared a man many yeeres together, in sensualitie, and worldlinesse, and trailed him along with the vaine conceit of *Mercie* : at last he presents himselfe in a ghastly shape, with kniues and halters in his hand; continually vrging him to become his owne *Deaths-man*, that so hee may bee rid of his present anguish. Against which bloudie temptati-  
 on, the *Christian* is most carefully to arme himselfe with the consideration of the danger that will accrew. For if *Cleombrotus* did

*Aug. de*  
*Ci. Dei,*  
*lb. i.*

did ill to kil himselfe, that  
hee might be possessed of  
those ioyes of Heauen,  
which his *Master Plato*  
so excellently had descri-  
bed: and if *Cato* haue got  
him an euerlasting re-  
proch (amongst the truly  
wise) by dispatching him-  
selfe in a disdain to yeeld  
to *Cæsar* (a man of in-  
comparable valour, and  
clemencie:) and if *Lucre-  
tia*, (chaste, and innocent  
*Lucretia*,) haue wronged  
her name, by the wilfull  
abridgement of her life,  
in a false supposall of dis-  
honour: and, if the best  
commendation that they  
got,



Aug. de  
Ci. Dei,  
l. i. c. 22

got, was, that they did it  
*Magnè*, but not *Benè*: how  
shall they escape the  
Iudgement of God, who  
in the bright Sunne-shine  
of the *Gospell*, doe most  
cruelly bereaue them-  
selues of the great bles-  
sing of this present life,  
which God hath allotted  
them for their comfort,  
and *Repentance*?

De Ciu.  
Dei, li. i.

Hath not the LORD  
sayd, *Thou shalt not kill*,  
without adding the word  
*Neighbour* (as Saint Au-  
gustine well noteth) that  
thou mightest take heed  
of admitting the least  
thought of destroying thy  
selfe?

selfe? Againe, are not *A-*  
*chitophel*, and *Iudas*, that  
 strangled themselves, left  
 to all Posteritie, as most  
 fearefull Spectacles of  
 Gods vengeance? (For,  
 as for the fact of *Samson*,  
 it is extraordinary; and  
 more (as Saint *Austine*  
 obserueth) *Spiritus laten-*  
*ter hoc iusserat: The Spirit*  
*of God had secretly com-*  
*manded it.*) Besides; the  
 same *Father* doth peremp-  
 torily affirme, that for a  
 man to slay himselfe, is  
*Detestabile facinus, & dam-*  
*nabile; A crime that is both*  
*Detestable and Damna-*  
*ble.* Further, *Mans Bo-*  
*die,*

2. Sam.  
 17.23.  
 Acts  
 1.18.

*De Ciu.*  
*Dei.*

*De Ciu.*  
*Dei, lib.*  
 2 c.25.

Gen.  
1.26.

De Civ.  
Dei, lib.  
1. c. 25.

die, is a *Part* of the *Image* of God, and all the *Three Persons* in the *Trinity* consulted about the making of it; and all the creatures in Heauen, and in Earth, are not able to make the least *haire* of ones head. Lastly, after death, *Locus salubris Pœnitentia non datur*; There is no fitting place for *Repentance*: and therefore, O man, stay thy hand; and commit not that *Murder* in one instant, which thou canst neuer wash out with thy teares, in infinite *Millions* of yeeres.

CHAP.

## CHAP. LXIIII.

*Certaine forcible Reasons  
against Despaire.*

**T**O the end the *Deuill*  
may not sinke downe  
the Soule irrecoverably  
into *Hell*, the distracted  
sinner is to know, that  
none in this life are ap-  
parantly debarred from  
hope of *forgiuenesse*, but  
onely the *Reprobate angels*.  
*Diaboli, & angeli eius* (saith  
Saint *Austin*) *manifestati*  
*sunt nobis, quòd ad Ignem*  
*eternum sunt destinati: Ip-*  
*sorum tantum desperanda*  
*est Correctio: Concerning*  
*the*

*Enar-*  
*rat. in*  
*Psal. 54.*



the Deuill and his angels, most certaine it is, that they are Prædestinate to euerlasting fire: and we are to despaire of their correction only. Againe, it must bee well weighed, that there is no Offender so hellish, and abominable, but that the Church of God receiues him into her armes, vpon his vnfaigned Conuersion: according to that sweete saying of Saint Augustine: *In quibuscunq; peccatis, non perdit viscera, Pia Mater Ecclesia: Our Holy Mother, the Church, doth not forget the bowels of her loue, in any sinne, be it neuer so haincu.*

Tom. 10

Hom. 27

Of

Of this very minde is the  
 blessed Martyr Cyprian:  
*Nec quisquam* (sayth hee)  
*ut Peccatis retardetur, aut*  
*maius, quò minus veniat ad*  
*consequendam salutem:* Let  
 no man be kept backe from  
 seeking mercy, haue he beene  
 neuer so mighty, neuer so in-  
 terate a Transgressor. In  
 no adhuc mundo manenti,  
 nulla Pœnitentia scra est:  
 as long as a man is in this  
 world, Repentance neuer  
 cometh too late. Tu sub ipso  
 exitu, & vita tempora-  
 ris occasu pro delictis roges,  
 penia confitenti datur, & ad  
 immortalitatem, sub ipsa  
 morte transitur: Though  
 thou

Ad De-  
 metr.

thou haue deferred the craving of forgiveness, even till thou bee drawing on, and (in a manner) at the last gaspe: yet, if thou then performe it sincerely, thy sinnes are pardoned, and thou art passed from Death to Life.

Which wordes are now written by this godly Father, to bolster vp any man in his presumption, but onely to comfort the distressed Soule, surcharged with his iniquities.

Moreover, the wounded Sinner is to take notice that to adde Despayre vnto his other wickednesse (is with the Amorites) to make

make it *Full*. For it is the  
 judgement of Saint Au-  
 gustine, that *Judas* sinned  
 more grievously by *De-  
 spaying*, than by *Betray-  
 ing Our SAVIOUR*. His  
 words are these: *I V D A M  
 Traditorem, non tam scelus,  
 quàm Indul-  
 gentia Desperatio, fecit pe-  
 nitus interire: It was not so  
 much the cursed Fact of  
 V D A S the Traytour, that  
 st away his Soule, as the  
 Despayring of the Mercie  
 of GOD.*

Lastly; the Sinne of  
 Despayre is so notorious,  
 that some Learned men  
 have thought it to bee  
 the

Tom. 10.  
 Hom. 27



Dionys.  
Carth.in  
Euang.  
Matth.  
cap. 27.  
Peter  
Lomb.l.  
2.Dist.  
43.

the Vnpardonable sinne  
against the Holy GHOST  
because it is committed  
*Directè contra Diuinitatem*; Directly against the  
Godhead: videlicet, contra  
*Infinitem Bonitatis*, &  
*Misericordie Dei*; that is  
against the Infinitenesse of  
GODS Goodnesse, and Mer-  
cie. The LORD, for his  
CHRISTS sake, con-  
firme vs in the assurance  
of his fauour, by the te-  
stimonie of his SPIRIT  
and the comfortable  
fruits of a Sanctified Life  
that after this wearisome  
Pilgrimage, wee may  
keepe holy to him, and

euer

everlasting Sabbath in the  
Heavens. A M E N.

*Deo Gloria.*

*Qui primas non potuit ha-  
bere Sapientia; secundas  
habeat partes Modestia.  
Aug. in lib. Retract.*

FINIS.